HUMAN
DEVELOPMENT

The Jesuit Educational Center for Human Development

Healing the Male Psyche

Coping With Chemical Dependency

Relationships Make Ministry Effective

Congregations' Corporate Planning
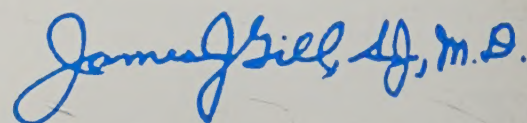
Incest Survivors in Community

considers most probable, Malabre envisions greatly increased governmental control over all aspects of economic activity, all banks nationalized, foreign trade and capital transactions government managed, wages and prices set in Washington, and tax rates set far higher. It will be "all in all a new era. . . a far less carefree one, whose roots trace back to earlier decades of overindulgence."

Whether or not these predictions turn out to be totally accurate, the young Americans described above as committed to a relentless pursuit of their own affluence-spawned goals are headed toward a season of anxiety, frustration, resentment, and perhaps even self-destruction. Their expectations of the "good life," with all their material hopes fulfilled, are very likely to be disappointed and their dreams shattered. That is, unless someone assumes the task of preparing them right away to cope with the economic and social turbulence they are almost certainly going to encounter not long from now.

The young need our help to learn that if it is *happiness* they want, more important by far than their income and their possessions is the kind of person they strive to become. They need to be taught the spiritual ways of coping with disappointments and losses, and taught to find strength through the example and support given by others and to find joy through the help they offer to others in time of difficulty and need. In other words, the young deserve to be taught *now* to anticipate realistically what may lie ahead and also to be instructed in the skills they will need in order to carry successfully the crosses that await them.

How can the young be taught to cope with adversity? Who are the models they need to observe and study? How can we who are older help them become realistic without losing their idealism? Not easy questions to answer. But the long, warm evenings of summertime may afford us an opportunity to ponder and discuss these urgent matters, with the help of the ever-present Spirit who gives us light.

James J. Gill, S.J., M.D.
Editor-in-Chief

Gentler Exercises Not Harmless

It has been estimated that 70 percent to 80 percent of Americans are not good candidates for physical exercise involving running or jumping. Weak knees or ankles, a bad back, or some other problem makes such vigorous activity unwise. As a result, standards of exercise are changing, and no longer is the sensation of pain considered a valid sign that a chosen form of exertion is beneficial.

Aerobics classes across the United States are rapidly shifting from high-impact to low-impact exercises. Consequently, instead of jogging, jumping, and hopping in place, people are marching, doing side-steps, and performing other less strenuous dance patterns to tone up their muscles. Nonimpact means that at least one foot is planted on the floor during the movements, and the arms swing vigorously. In low-impact aerobics, the feet can leave the floor, but the pace is slower and the jumps are low. Both nonimpact and low-impact activities can provide a healthy cardiovascular workout to all except the extremely fit; trained athletes need more than low-impact exercise to remain in peak condition.

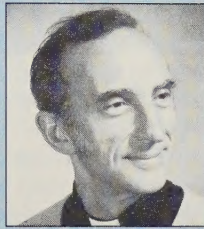Not all low-impact aerobics classes are free of risk.

Dr. Robert P. Nirschl, the director of the Virginia Sportsmedicine and Rehabilitation Institute in Arlington and a consultant to the President's Council on Physical Fitness and Sports, has noted that some participants carry light weights as they exercise, and "many people end up doing neither the aerobics nor the weight work properly. Some people, especially older ones, may suffer injuries to the shoulders from this kind of exercise."

Dr. Nirschl recommends: "The surface you exercise on should be soft—a wood floor is best. The shoes you wear should fit well, have a stable heel, a roomy box toe, and should protect against shock. And the techniques should be performed carefully." He advises that anyone who has physical problems or is over the age of thirty-five should consult a physician before beginning an exercise program. With little sympathy for what he regards as "mass-market exercise," Dr. Nirschl praises physicians for discouraging any program that is not individualized. He also complains that too many exercise instructors don't have the proper training and are thus a menace to those who entrust their bodies to their risky care.
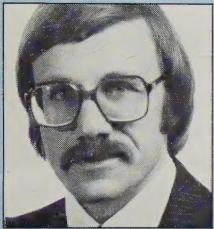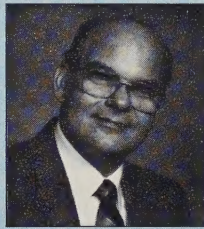
AUTHORS IN THIS ISSUE
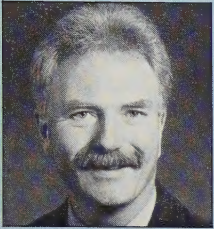
Gerald B. Dooher, Ph.D., is Director of Alcoholism Services at the Pastoral Services Center, located at St. Joseph's Seminary, Mountain View, California. He provides counseling to chemically dependent persons and their families and also teaches seminarians and clinical psychologists.
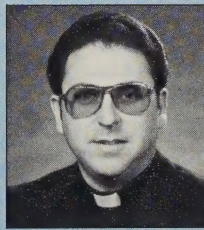
Len Sperry, M.D., Ph.D., is a faculty member at the Medical College of Wisconsin in the Departments of Psychiatry and Preventive Medicine. He is the author of numerous books and articles on psychology, spiritual growth, and health.

Sister Mary Jakubiak, O.P., M.A., is co-director of Rogativa Center and an instructor at Walsh College, in Canton, Ohio.

Sheila Murphy, Ph.D., is a Professor of psychology and co-director of Rogativa Center, at Walsh College, Canton, Ohio.

Father Brian Cavanagh, T.O.R., is Assistant to the Dean of Students, at St. Francis College, Loretto, Pennsylvania.

Father James Torrens, S.J., is Professor of English at Santa Clara University, California.

J. Norman King, Ph.D., on the faculty in the Religious Studies Department at the University of Windsor in Windsor, Canada, teaches religion and human experience.

Father Allan Figueroa Deck, S.J., is a member of the faculty and a consultant on Hispanic programs at the Jesuit School of Theology and the Graduate Theological Union, in Berkeley, California.

Father William A. Barry, S.J., Ph.D., is Assistant Director of Novices for the New England Jesuits. With William J. Connolly, S.J., he is coauthor of The Practice of Spiritual Direction.

Father David Coghlan, S.J., teaches management and organizational behavior, in the College of Industrial Relations, Dublin, Ireland.

LETTERS TO THE EDITOR

Care of AIDS Patients

I am responding to a Letter to the Editor written by Reverend William J. Connolly, S.J., in the Winter 1986 issue, regarding pastoral care of AIDS patients.

In Pittsburgh, Pennsylvania, we have an existing ministry called ANAWIM: AIDS Spiritual Support Team. I coordinate the ministry with Mr. William Nist, M.Div.

ANAWIM, a caring community extending spiritual support, is a religious group of women and men who minister to persons with AIDS or ARC (Aids Related Complex), their loved ones, and families. We provide spiritual support through the following services: prayer with and for persons with AIDS or ARC, home and hospital visitation to patients, pastoral care, referral to clergy for pastoral care and spiritual guidance, memorial services, ministry to the bereaved, and educational programs for pastoral care providers and clergy.

If you need further information, please feel free to contact us.

Sister Charlene M. Fregeolle, V.S.C., M.S.Ed.
Co-Coordinator, ANAWIM
1817 Mary Street
Pittsburgh, PA 15203

In response to a Letter to the Editor in the Winter 1986 issue, you asked for assistance in preparing an article about ministry to persons with AIDS.

I am a hospital chaplain in the Mayo Medical Center and have done some networking with others in this field. I have listed below some of the resource persons to whom I would refer you:

Father Leo Tibesar (Archdiocese of St. Paul/Minneapolis) is the librarian at Saint Paul Seminary. Leo is also active with the Archdiocesan Task Force on Sexuality and the Minnesota AIDS Project. He has written an article that appeared in the May 1986 issue of *Health Progress,* the journal of the Catholic Hospital Association.

Lou McKernan (San Francisco) is active with the Dignity Hospital Ministry of San Francisco. He is involved in patient care, care of loved ones, and training of hospital volunteers.

Sister JoAnne Lucid, P.B.V.M. (Archdiocese of St. Paul/Minneapolis) is the person designated for ministry to persons with AIDS-related concerns in the archdiocese. She has extensive experience in patient care, care of loved ones, and programming.

I fully support your inclusion of sound pastoral material in this subject area. Please contact me if I can be of any assistance.

Chaplain Mary E. Johnson, M.A.
Rochester, Minnesota

Editor's note: We thank Sister Charlene Fregeolle and Chaplain Mary Johnson for the information they have sent. Their letters are printed in case others wish to contact them about their ministry, and also to imply our deep regard for the services being provided by those they have named (along with the unnamed) who deserve our admiration, gratitude, and prayerful support.

Cautions Imply Problems

In the Winter 1986 issue, Brother Giallanza in "Cautions and Challenges for Religious in the 1990s" writes with great insight about the need for continuing self-examination of religious. The article is exceptionally well written. In his title he uses a nonoffensive word, "cautions," but to me he more accurately implies "problems." He has a keen perception of religious community living and clearly pinpoints some of the debilitating situations existing in religious life. Very well put, indeed.

I sincerely hope he continues to contribute to the publication, and perhaps in some future corporate-renewal article, he can throw some light on how to get some of our "supermarket" religious to engage in the less glamorous and exciting responsibilities that make up the total structure or commitment incorporated in any religious congregation.

Sister M. Salesia Martinkus, S.S.C.
Chicago, Illinois

CHEMICAL DEPENDENCY AMONG RELIGIOUS MINISTERS

GERALD B. DOOHER, Ph.D.

Estimates of the number of religious personnel who abuse alcohol or other drugs are uncertain. Available evidence, however, suggests that chemical dependency stands high on the list of medical threats to the physical, emotional, and spiritual health of men and women in religious life. Despite the apparent magnitude of the problem, however, many factors interfere with timely diagnosis and treatment of chemical dependency among ministers.

In the minds of many people, both religious and lay, chemical dependency seems incompatible with the self-discipline and personal integrity that are expected of an individual in ministry. This view springs from the mistaken belief that the cause of chemical dependency lies in emotional instability or in an underlying defect of character. As a result, the chemically dependent minister may attribute his or her affliction to some kind of personal shortcoming. Feelings of shame, guilt, and failure that arise consequently may lead the affected religious to minimize or conceal the disease despite progressive physical, emotional, and spiritual difficulties. Without doubt, fear of social stigma remains one of the most powerful roadblocks to diagnosis and treatment for religious personnel, particularly for women religious.

By their very nature, alcohol and other drugs that are mood changers cloud the awareness of the user; as a result, the man or woman suffering from chemical dependency is hampered from making a realistic assessment of his or her condition. Moreover, alcohol and other drugs may cause damage to the brain itself, severely limiting the possibility that chemically dependent persons will seek treatment of their own accord. Thus, the likelihood that affected persons will ask for help on their own initiative diminishes with the progression of the disease.

Paradoxically, the chemically dependent priest, sister, or other religious may grow to welcome and even encourage social isolation in order to reduce the chance of discovery and confrontation. This self-destructive defense, so frequently associated with alcohol or other drug abuse, has earned for chemical dependency the poignant appellation of "the lonely disease."

STRESS OCCASIONS DISEASE

In today's church, which is experiencing a shortage of vocations, decreased numbers of religious must cope with the ever-expanding demands of modern ministry. The physical and psychological stresses caused by chronic overwork have become occupational hazards for nearly ever pastoral minister. For some priests, sisters, and other ministers, the demanding routine produces physical and emotional symptoms associated with psychic burnout. Unfortunately, chemical dependency thrives under conditions of high psychic stress combined with feelings of discouragement and isolation that characterize the life-styles of many religious personnel.

For the burned-out or isolated minister, the use of mood changers may have begun as one method of coping with solitude or loneliness. If dependency becomes established, however, the need to maintain the addiction becomes the principal motive for continued drug usage, supplanting all prior intentions.

For ministers who receive no treatment whatsoever, the cumulative effects of usage will ravage their physical, mental, and spiritual health and thereby undermine their usefulness to themselves and to the people they serve.

Other religious face the possibility that their chemical dependency will be misdiagnosed as mental illness. This alternative may lead, in turn, to undergoing treatment that is inappropriate for arresting chemical dependency. Failure to confront in medical or psychological treatment the issue of drug dependency not only wastes precious time but can also reinforce the denial, ignorance, and fear that fuel the progress of the disease.

Still other religious personnel, unaware of the true explanation for their dilemma, may interpret their feelings of uselessness, depression, or hopelessness as symptoms of a fundamental crisis of faith rather than identify them as symptoms of drug dependency.

RECOGNIZING CHEMICAL DEPENDENCY

Faced with the complexity of the problem of identifying and treating religious personnel who are chemically dependent, provincials, local superiors, and other men and women in positions of guidance are often puzzled about deciding whether or not a priest or other religious is abusing alcohol or other drugs. Nevertheless, in many instances it will fall to the superior or other concerned associates to take the decisive action that brings the chemically dependent religious into treatment. The tools of effective intervention include knowledge of the warning signs of chemical dependency, understanding of strategies of intervention, and familiarity with available treatment options.

Changes in behavior are often among the earliest warning signs of chemical dependency, normally becoming evident before the occurrence of obvious physical deterioration. Some examples of symptomatic behaviors are the following:

- Public intoxication
- Decreased punctuality
- Decreased ability to fulfill obligations and responsibilities
- Secretiveness
- Increased tendency to spend time alone
- Major unexplained changes in daily routine, such as a proclivity to spend more time away from home or community
- Impulsive behaviors, including sexual activity

As the disease progresses, symptoms become more numerous and varied.

Alcohol and other drugs produce both short- and long-term effects on personality. Many of these symptoms can be mistaken for psychological difficulties. It may be helpful to remember, therefore, that chemical dependency affects many more people than mental illness does. Thus, in evaluating abnormal changes of personality or behavior, the possible effects of drugs should be ruled out before assuming primary psychiatric illness. A few of the

most common effects on personality that can be caused by alcohol or other drugs are these:

- Moodiness
- Increase of negative feelings and attitudes such as depression, melancholy, guilt, pessimism, or cynicism
- Increase of anxiety and tenseness
- Shortness of temper
- Attitude of defensiveness or denial
- Difficulty sleeping, such as insomnia, nightmares, and restless sleep
- Grandiosity and arrogance, especially toward superiors
- Increased shyness
- Decrease in spiritual values
- Neglect of prayer life
- Feelings of worthlessness or low self-esteem
- Loss of enthusiasm for ministry or decreased job performance

PHYSICAL HEALTH AFFECTED

Chemical mood changers can produce many health problems by their stressful or toxic effects on the body and can affect health indirectly by lowering the user's motivation to maintain normal habits of health care. Many of the physical effects of drug abuse may require medical examination to uncover them fully. Nevertheless, some important indicators of physical damage, including the symptoms listed below, can be recognized by the knowledgeable, nonmedical observer:

- Flushed or pale complexion
- Rashes or bruises
- Significant increase or decrease in weight

> # Fear of social stigma remains one of the most powerful roadblocks to diagnosis and treatment for religious personnel

- Loss of appetite
- Tremors or other problems of motor control
- Decreased stamina
- Increase of minor physical complaints such as gastrointestinal problems, headaches, frequent colds, or flu
- Decline in personal appearance overall that may include dry skin, lusterless hair, or generally poor grooming

In working with religious personnel at the Pastoral Services Center in Mountain View, California, we have learned that many of the difficulties for which men and women in religious life seek counseling (e.g., problems with celibacy, sexuality, and spirituality) are often precipitated or aggravated by the misuse of alcohol or another drug. A long list of symptoms, including compulsive sexual activity, impulsive desire to abandon religious life, and many other psychological and spiritual crises, can reflect the destructive effects of chemical dependency.

We have found in such cases that effective treatment of the alcohol or drug problem usually leads to significant improvement in other areas in which personal difficulties have been experienced. Elimination of the alcohol or other drugs permits profitable work to proceed on the issues that might otherwise undermine the effectiveness of the troubled minister.

INTERVENTION AND REFERRAL

Despite the numerous stumbling blocks, many priests and religious eventually seek help for their chemical dependency on their own initiative. Often, a physical, emotional, or social crisis provides the stimulus for such men and women to approach their superior or other trusted colleague in search of emotional and spiritual support and to obtain a referral for professional aid. When they fail to seek treatment on their own, it often falls to the superior or colleague to intervene. The circumstances and the format of this critical intervention depend on many factors, perhaps the most important of which is the receptivity of the dependent person.

Confrontation Initiates Evaluation. A great many chemically dependent people have been guided to recovery as the result of a loving confrontation by an individual whom they respect and trust. In many cases, the objective assessment of the affected person's condition, offered by a colleague or superior in a spirit of compassionate regard for the person's welfare, provides the motivation to begin recovery.

Among the most powerful ways of overcoming the resistance of a chemically dependent person is to offer the individual the opportunity for self-diagnosis. A comprehensive questionnaire, devised at Johns Hopkins University Hospital, in Baltimore, Maryland, has been used widely and effectively for many years to test for alcohol dependency. The questions given below are based on the Johns Hopkins questionnaire, modified with special reference to implications for religious personnel.

The impact of the results of this self-test can be very powerful, particularly if the subject is given the opportunity to read the results for himself or herself after answering the questions.

1. Has anyone every commented about your drinking or drug use?
2. Do you ever miss an appointment because of drinking or using drugs?
3. Do you crave a drink or drug at a definite time daily?
4. Have you ever lost time from work or duties because of drinking or drug use?
5. Do you keep your drinking or drug use a secret?
6. Do you drink or use drugs because you are shy with other people?
7. Does your behavior ever change as a result of drinking or taking another drug?
8. Do you ever drink or use another drug to get to sleep?
9. Has the quality of your prayer life declined since you began drinking or using another drug?
10. Do you drink or use another drug to build up your self-confidence?
11. Do you ever drink or take another mood changer in the morning?
12. Do you ever drink or take another drug to escape from worries or troubles?
13. Has your enthusiasm and/or ambition for your ministry decreased since you began drinking or using other drugs?
14. Have you ever felt remorse after drinking or using other drugs?
15. Have you ever had legal problems as a result of using alcohol or other drugs?
16. Do you drink or use other mood changers when you are alone?
17. Have you ever had a blackout or loss of memory as a result of drinking or using another drug?
18. Have you ever been treated by a physician for a condition related to alcohol or other drug use?
19. Does drinking or using other drugs make you careless about the welfare of those around you?
20. Do you ever seek out people and places you might not otherwise frequent as a result of alcohol or other drugs?

If your answer to any one of these questions is yes, it indicates that you may have a problem with alcohol or another drug. If your reply to any two of these questions is yes, it is likely that you have developed chemical dependency on alcohol or another drug. If your response to any three or more of these questions is yes, you have definitely become chemically dependent.

AN EXAMPLE OF GROUP INTERVENTION
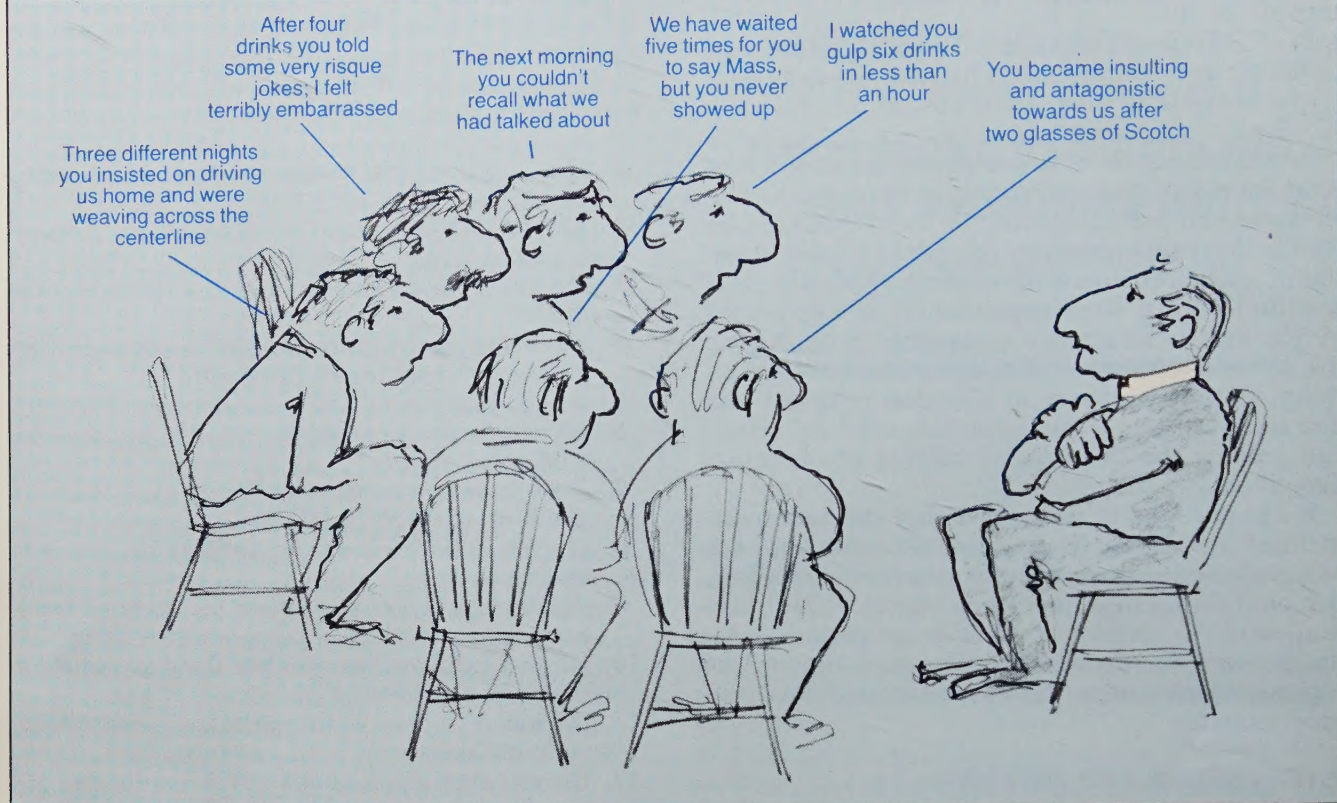
Group Interventions Helpful. Group intervention can provide the necessary leverage to convince a chemically dependent person who has resisted less formal or less rigorous approaches to agree to enter treatment. In this form of intervention, significant people in the lives of affected religious share with them their observations of the behaviors that appear to be related to the effects of chemical dependency. This provides affected sisters, priests, or brothers with an objective view of the impact their disease has had on their own life and on the lives of others. This approach cuts through the veils of denial, fear, ignorance, and drug-related confusion that otherwise may prevent dependent ministers from acknowledging the need to arrest the progression of their disease.

The intervention concludes with a consideration of treatment options. In some cases, the dependent person may be permitted to choose from among several alternatives. Under other circumstances, however, the individuals offering the intervention, judging the situation to be critical, may issue a mandate for a specific course of treatment.

For maximum effectiveness, the intervention should be done by a group of individuals of personal significance to the dependent person. Members of the affected person's community or other colleagues who possess emotional, professional, and social leverage usually make the best choices. Under most circumstances, the person's superior should decline to participate directly in the intervention. This strategy serves to lessen the possibility that the individual will misinterpret the loving confrontation by colleagues as an authoritarian mandate for treatment.

Preparing for Intervention. Reaching a level of awareness and concern sufficient to stage an intervention for a friend or colleague always involves considerable self-reflection, risk taking, and difficult decisions. Most people have been taught to overlook or minimize the signs of chemical dependency. This attitude may play a particularly important role in church settings. In many religious communities, as in families, there may exist an unspoken "rule of silence" surrounding chemical dependency, which contributes to maintaining the status quo. If this is true of individuals who wish to participate in an intervention, they should begin by accepting this fact and should include in

their preparations a healthy measure of mutual support to instill the courage to overcome these powerful inhibitions.

Gathering objective evidence of the effects of the disease can be a difficult undertaking for several reasons:

1. Most people are relatively uninformed regarding the nature of the disease and its effects. Therefore, participants may be unsure of their ability to identify relevant behaviors.
2. Superiors, colleagues, or friends may be reluctant to admit that the behavior is probably drug related and may want to provide an interpretation that they believe to be less incriminating.
3. Chemically dependent persons may exert efforts to conceal or rationalize their behavior, making the gathering of data difficult or even intimidating.

For these reasons, people who are planning an intervention must educate themselves about the disease as an essential part of their preparation.

To a large degree, the success of the intervention will depend on the receptivity of the affected individual. Therefore, it should be scheduled for a time when the intervention team can be reasonably certain that the person will not recently have used mood changers. If it is learned that the individual has been drinking or taking other drugs that day, the confrontation should be postponed even though the arrangements have already been made. Although rescheduling can involve practical and psychological difficulties for all concerned, the impact of the intervention will be diminished if the person is under the influence of mood changers during the meeting.

On the other hand, the effectiveness of the session may be enhanced by exploiting the person's suggestibility following an episode of drinking or drug use. The possibility of treatment may seem particularly attractive to an individual suffering the physical and emotional discomfort of a hangover or other symptoms of withdrawal.

The following are frequently helpful strategies for effective confrontation:

• Strive to maintain a tone that is nonjudgmental and compassionate.
• Whenever possible, connect the evidence to the drinking or drug use.
• Evidence is strongest when it is firsthand. Data presented should be specific and descriptive of events or conditions that have been observed directly.
• Avoid opinions and generalizations. These tend both to confuse the issues and to place the dependent person on the defensive, thereby sabotaging the effort to present an objective view of the situation.

Changes in behavior are often among the earliest warning signs of chemical dependency

• Remember that the goal of the intervention is to convince the dependent person to accept help, not to provide a forum for the members of the intervention team to ventilate their frustrations or other negative feelings.

The intervention team must be prepared to suggest various alternatives for treatment. In many situations, choice of the manner of treatment may be left in the hands of the dependent person. This approach has the advantage of minimizing resistance to what might otherwise be perceived as an arbitrary mandate. If a choice of treatment is offered, however, there should be a stipulation that if the selected treatment fails, another program, favored by the intervention team, will be undertaken.

If, on the other hand, the choice of treatment remains the decision of the intervention team, the individual may develop resentment toward the members of the team or the superior. Thus, best results are usually achieved when the chemically dependent minister and the others become involved in a cooperative effort of treatment and recovery.

TREATMENT PROGRAMS AVAILABLE

Chemical dependency is a chronic, progressive disease that inflicts physical, psychological, and spiritual damage. The widespread impact of the disease calls for a recovery program that addresses each area of a person's health that has been affected. Therefore, the most effective programs give attention to physical, psychological, and spiritual needs. Because the condition is chronic, that is to

say, cannot be cured but only arrested, treatment must provide recovering persons with tools for ongoing maintenance of abstinence that can sustain them for the rest of their lives.

Twelve-Step Programs. The self-help groups that are based on the twelve-step program of recovery of Alcoholics Anonymous can provide recovering ministers with ongoing social, psychological, and spiritual support to maintain lifelong abstinence. The twelve-step programs offer practical guidelines for avoiding alcohol and other drugs and a comprehensive program for achieving emotional and spiritual health. Meetings of Alcoholics Anonymous, Narcotics Anonymous, Cocaine Anonymous, Pills Anonymous, and others occur frequently each week in urban areas and on a more limited but regular basis in less populous settings.

Initially, some priests and religious express reluctance to attend twelve-step meetings. For some, fear of notoriety forms the basis of their hesitation. In these cases, it will be helpful to point out that many religious personnel have already found the solution to successful recovery through the fellowship and program of twelve-step organizations. In some areas of the country, meetings of Alcoholics Anonymous or other twelve-step groups attended exclusively by clergy or religious can provide special support tailored to the needs of recovering ministers.

For other ministers, unwillingness to attend twelve-step meetings reflects a deeper level of resistance to the acceptance of their chemical dependency. This form of denial poses a dangerous threat to continuing abstinence.

For individuals whose physical health has been damaged seriously by alcohol or drugs, residential treatment offers the medical supervision required for drug withdrawal. For individuals in relatively good physical health, outpatient counseling can provide effective primary care, particularly if clients are attending twelve-step meetings simultaneously on a frequent, regular basis.

Residential Treatments Offered. The detoxification center, or "detox," provides short-term assistance of three to seven days to individuals who wish to withdraw from alcohol or other drugs. Medical supervision is essential; counseling, when offered, is usually geared to providing referral for additional treatment.

Detoxification centers provide an invaluable service and have given many dependent persons the incentive to undertake successful recovery. Such centers rarely offer much in the way of amenities, however, and their clientele includes a majority of individuals who possess few other options in terms of financial or social support. Thus, the local detox is infrequently chosen for the first days of recovery of a priest, sister, or other religious.

Many full-service programs provide several weeks or, in a few cases, months, of medical, educational, and therapeutic treatment in a residential setting. Owing to the comprehensive nature of the treatment provided and the high overhead of staff and other essentials that most such facilities support, these programs tend to be expensive.

Most residential treatment facilities espouse an approach to treatment that relies heavily on the accumulated wisdom of Alcoholics Anonymous and similar groups. A few programs provide behavior modification to establish and maintain abstinence. Several residential programs have been established to treat religious personnel. Such programs offer chemically dependent ministers the advantage of beginning recovery in a setting that is sensitive to the special needs of religious.

Halfway houses have been established to ease the transition to clean and sober living by offering a chemically free residential setting in which recovering people can provide each other with mutual support. Residents are expected to find gainful employment within the local community. Traditionally, professional involvement in the running of halfway houses has been slight. More recently, some facilities have begun to offer individual and group therapy and to include twelve-step meetings as part of their program.

Halfway houses constitute a heterogeneous group. Many of them have been founded by enterprising individuals or religious organizations and thus reflect a specific philosophical or religious orientation regarding recovery from chemical dependency. A few such residences advance a Catholic viewpoint and, therefore, may furnish a suitable residence for a newly recovering minister who lacks more favorable options.

Outpatient counseling programs afford a low-cost alternative to residential treatment. Most outpatient centers provide individual or group counseling to clients who maintain social and professional ties with the local community. A few Catholic counseling centers have been established that offer treatment of alcoholism and other forms of drug dependency, usually as one of the components of a general program of mental-health care.

Ministers who begin their recovery in an outpatient setting bypass the often stressful physical and emotional readjustments that can accompany displacement to and from a residential treatment center. Furthermore, religious personnel gain a valuable head start in resuming productive ministry if, from the outset, they acquire and use the tools of recovery within the workaday world of pastoral ministry.

PROFESSIONAL REFERRAL SOURCES

Throughout the United States, agencies have been established to provide information and referral services to individuals seeking advice or treatment

with respect to chemical dependency. In doing so, the National Council on Alcoholism and similar oganizations lift much of the burden of evaluation and referral from nonspecialists, including men and women in positions of pastoral guidance.

Most such agencies function primarily via telephone and are staffed by knowledgeable volunteers or professionals. Many of these groups also offer seminars and classes in various aspects of chemical dependency that are well worth attending by anyone interested in learning more about the disease.

Other important resources, particularly helpful when dealing with people in crisis, are the drug and alcohol telephone hot lines that have been established in many parts of the country. These organizations, often staffed by volunteers who are themselves in recovery, and frequently accessible for many hours each day or around the clock, provide invaluable support, advice, and referral.

Most resources for dealing with chemical dependency can be contacted by phone. The majority of agencies and individuals providing services are listed in the local telephone directory, usually in a section devoted to alcoholism, drug rehabilitation, counseling, or some related subject. Often, additional information can be obtained from local newspapers or community bulletin boards. These and other readily available but often overlooked sources can be very helpful in the search for information and professional assistance.

LITERATURE PLENTIFUL NOW

A succession of books on alcoholism and other forms of chemical dependency has appeared during the last several decades, each one of which provides a more or less comprehensive overview of the field as understood at the time of publication. Our knowledge is growing so rapidly, however, and prevailing ideas concerning the nature of chemical dependency are subjected to so much reevaluation, that understanding of the disease and of recovery continues to display explosive growth.

The recognition that chemical dependency constitutes a disease in the medical understanding of the concept revolutionized modern approaches to the treatment of addictive disease. Much more recently, a unitary concept of chemical dependency has emerged in which alcoholism, narcotics addiction, and other forms of substance abuse are variations of a common pathology rooted in the chemistry of the brain. Thus, much of what is learned regarding chemical dependency in one of its manifestations, for example, alcohol dependency, seems applicable to other variants of the disease.

Coping with the active chemical dependency of a member of one's community or other close associate can exact a toll in emotional and physical suffering on community members, other col-

Most people have been taught to overlook or minimize the signs of chemical dependency

leagues, and friends. Fortunately, Al-Anon, an organization based on the twelve steps of recovery of Alcoholics Anonymous, provides a program and fellowship to support those individuals who have suffered as a result of the indirect effects of chemical dependency. In following the program of Al-Anon, priests, sisters, and other religious can learn an approach to dealing with their chemically dependent colleagues or friends that permits them to coexist with the dependent individual, whether or not the affected person has entered recovery, without sacrificing needs of their own.

Priests, sisters, and other religious personnel who have already begun their journey in recovery represent a valuable resource within the local community in which they reside. Recovering religious usually prove to be knowledgeable consultants regarding the disease and its treatment, particularly with respect to the personal implications for ministers. Moreover, a religious who is himself or herself in recovery can often be prevailed on to serve willingly as a guide to a fellow religious on the threshold of recovery.

RECOMMENDED READING

Alcoholics Anonymous. *Alcoholics Anonymous: The Story of How Thousands of Men and Women Have Recovered From Alcoholism* (3rd ed.). New York: Alcoholics Anonymous World Service, 1976.

Alcoholics Anonymous. *Living Sober*. New York: Alcoholics Anonymous World Services, 1975.

Lowinson, J., and P. Ruiz (eds.). *Substance Abuse: Clinical Problems and Perspectives*. Baltimore: Williams and Wilkins, 1981.

Royce, J. *Alcohol Problems and Alcohol: A Comprehensive Survey*. New York: The Free Press, 1981.

Vaillant, G. *The Natural History of Alcoholism*. Cambridge: Harvard University Press, 1983.

Healing the Wounded Male Psyche

LEN SPERRY, M.D., Ph.D.

In comparison with twenty years of media exposure and research funding for women's liberation and women's studies, research and even basic awareness of men's studies and the male experience have been negligible. Recently, however, this has begun to change. Publicity for men's self-help groups, "New Warrior" weekends, and retreats focusing on the "male soul" are increasing. So is research data in both the secular and the religious literatures. A landmark report of a twenty-year study of men graduating from Harvard University has just been published under the title *Finding Our Father: The Unfinished Business of Manhood.* Samuel Osherson, the psychologist who conducted the study, carefully correlated psychological test data and ongoing, semistructured interview material involving the male's experience of his father and how that affects the son's career, marriage, parenting, and other formative life experiences. Like other observers of the male experience, Osherson reported that many male-female difficulties are rooted in the struggles sons have with their fathers and the varying ways men attempt to achieve closure of this relationship in their careers and marriages.

Unfortunately, Osherson provided no data about the religious dimension. But, as Daniel Heinrichs has shown, in "Review of the Polls: Images of God Among Americans" (*Journal for the Scientific Study of Religion,* 1984), unfinished business that men have with their earthly father is mirrored in their relationship with their Heavenly Father. There is a growing body of research in the area of God images that basically correlates with the work of researchers like Osherson. Read, for example, David Heller's recently published *The Children's God* or Antonine Vergote's *The Parental Figures and the Representations of God.*

This article will review current secular literature and correlate it with religiously oriented research literature. Three points will be made: first, that there are far-reaching ways in which an image-wounding process affects the male's life and spiritual well-being; second, that this process develops over the first twenty-five to thirty years of life; and

third, that it is developmental, and interventions like spiritual counseling, psychotherapy, and prayer for inner healing can facilitate both healing and transformation.

There is only a very limited amount of professional literature dealing with the psychosocial and spiritual concerns of the midlife male. Still, I hope that this overview and synthesis of the literature on father images and God images will provide people involved in the healing ministries, especially those with a focus on men, with both a frame of reference and a measure of hopefulness in their work.

WOUNDED-FATHER IMAGES

All males experience some degree of wounding in their relationships with their also-wounded fathers. There are many variations of the wounded father, and each type shapes the life of the son in a different way. Osherson has identified four basic patterns. He believes that every father tends to manifest one of these patterns to some extent. I will briefly describe each style in terms of typical behavior and effect.

First, there is the angry or judgmental type of father whose images many men carry around in their psyches even into midlife. These men talk about their fathers as being alienated from them and also disappointed in them. A father in this category is likely to present himself to his son in such a self-confident and superior manner that the son may feel overwhelmed with a sense of inferiority. Such a father image is likely to produce a male who attempts to stave off anger and criticism by being pleasing and obsequious. As well as fearing failure, these males tend to fear success. For should they surpass their father's accomplishments, they fearfully anticipate his retribution.

The second, vulnerable or weak father is different. He does not have the self-confidence of the angry father. In the home he looks to his wife to meet his dependency needs. If the wife responds in a disparaging way, the son will find this disconcerting and is likely to resolve never to show weakness in any manner. So the male becomes authoritarian and constricted emotionally, believing that softness and nurturance cannot be masculine traits.

The third, all-suffering father appears to sacrifice his every moment for the welfare of the family; he works long hours at one or more jobs. This father unwittingly teaches his son that offering up his life for his family is far more important than giving a word of encouragement, or a hug, to a family member in need. The young male learns to believe that being a good son and a successful father means working extremely hard outside the home.

Finally, there is the heroic father. He is idealized by his son, from a distance; the young male seldom has access to him. This is the father whose ministry, military career, or community responsibilities always come first. The boy is left to conclude that he can have no sense of personal worth without some superhuman mission in life. Mundane responsibilities cannot be satisfying. This male may be so obsessed with "doing," that just "being" and enjoying the "sacrament of the moment" are unacceptable possibilities for him.

FORMING THE IMAGE

The process of identifying with one's father is a complex one. The male constructs a father image out of the bits and pieces of the person he pictures his father as being. Since most males spend only a limited amount of time with their fathers, misunderstandings and distortions frequently occur, and the unfortunate result is a deficient identification with the father. Such perceptions serve to affect adversely the son's thoughts, feelings, and actions over the next twenty to thirty years or longer.
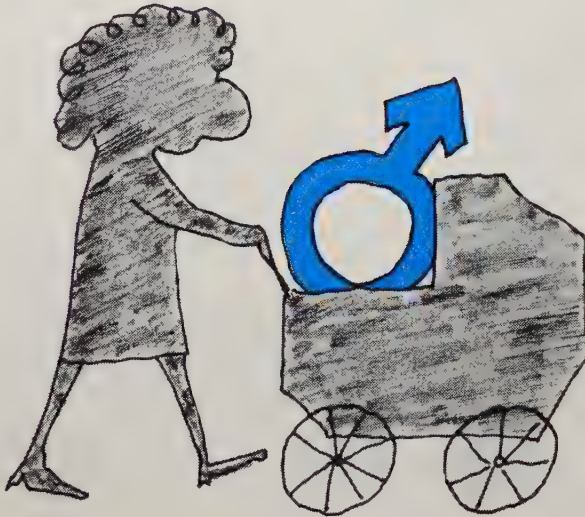
In relation to the issues of separation and individuation, fathers are very important to sons around ages four through six. It is at this time that a son should be shifting his emotional allegiance away from his mother and begin turning toward his father as a guide to the world beyond the home and family. Social changes during the 1940s and 1950s had the unintended effect of removing many fathers from their sons, and many of today's men grew up without really identifying with men. Sons no longer followed their fathers into the workplace where the two could spend long hours working side by side. One result has been that separation from parents, particularly the mother, has become very difficult. Unfortunately, our culture has yet to address this issue adequately. Because they were in large measure raised by their mothers, these men subconsciously looked to their mothers for clues to their own identity, and they now live a life of striving to satisfy the women in their lives, not the men. In so doing, many men have either become overly "macho" and have left their own emotionality undeveloped, or else they have become overly sensitive and caring and have avoided using the creative male energy and strength within themselves.

Adolescence is another critical separation-individuation period. The young male yearns to increase his identification and bonding with his father while at the same time experiencing the tug to individuate and become a unique individual more independent from his parents. Basically, the male needs to both distance himself from his father and also have access to him. Fathers often misinterpret these conflicting messages and may respond by becoming even more angry, weak, all-suffering, or heroic. Not surprisingly, strain and competition between father and son may be particularly intense during this period.

In many cultures the young male's transition to adulthood is symbolized by a rite of passage. It

PREDICTABLE RESULTS OF PARENTING

BOYS RAISED PRINCIPALLY BY THEIR MOTHERS → **ARE OFTEN AS GROWN MEN**

→ STRIVING TO SATISFY WOMEN

→ ACTING IN MACHO STYLE

→ UNDERDEVELOPED IN THEIR EMOTIONALITY

→ OVERLY SENSITIVE AND CARING

→ AVOIDING USING THEIR CREATIVE ENERGY AND STRENGTH

provides both fathers and sons a ritual purging of the tensions and betrayals that growing up male entails. The rite extends a welcome from the male community to their sons and a sign of gratitude from sons to their fathers. Unfortunately, our own culture's current rites of passage (e.g., entering armed forces, large corporations, athletic teams, seminary, or graduate school) do not fulfill this function. Rather, they may actually intensify matters, as they play on the young man's wish for an idealized father to love him, which often results in the desire to live up to an exaggerated masculine image in order to be a good son.

In recent years, it has become common for men not to work things out with their fathers during adolescence. The son is becoming a man, and issues of sexuality and aggression are dominant at this time, but fathers, who also struggled during adolescence with these same forces, are often unable to discuss them with their sons.

CONFLICT REGARDING CAREER

The initial career choice of men is likely to be a compromise between what the son yearns to do and what he believes his obligation to his parents dictates. Frequently, these obligations bring about a continued struggle with his father. Moreover, the young man may follow his father's footsteps into an occupation or else select one that the father has wished that he could have pursued. Some sons continue in these jobs for many years, or even until they retire, whereas others, because of dissatisfaction in their work, switch to more gratifying career

pursuits. This change is often difficult and may involve considerable guilt. As an alternative, the man may choose a career that is completely the opposite of his father's, in order to show others that he won't be controlled.

Whatever their career pursuits, many young men attach themselves to father substitutes who can help them consolidate their sense of identity. In the process, these surrogates or "mentors," as they have become known, reassure them and (usually unconsciously) help the men to resolve their unfinished business with their own fathers. In accomplishing this, mentor and protege together re-create the separation conflicts each has experienced in his own family. To the extent that the young man's struggle with his mentor results in a sense of masculine competence, the son is capable of perceiving his own father more realistically. Thus, he can begin to approach his father less as a little boy and more as a mature person.

GOD IMAGE DEVELOPMENT

Let us look briefly at how the image of God as father develops in the male. Several researchers, including Scott White, Martin Lang, and Daniel Heinrichs, have contributed to this understanding. In the young child, the images of father and God the Heavenly Father are merged, and both are perceived as being all-powerful, all-knowing, and all-protective. If development proceeds normally, the growing child learns to separate the earthly father from the Heavenly Father, and the parent becomes perceived as less divine and more human. At the same time, the boy's image of God becomes less distorted. This differentiation is one of the basic tasks of adolescence. In the process, the young man may temporarily reject God, his father's values, or both, and seek support from peers by identifying with them and their values. To the extent that the father's image of God is not too distorted, the parent's own relationship with him will be relatively mature. And when the father's relationship with his adolescent son is relatively free of ambivalence, the young male is likely to develop a relatively undistorted image of God and personal style of relating to God.

To the extent to which there is discrepancy between the way parents teach their child about God and the way in which the parents themselves practice their beliefs, distortions in their offspring's God image is likely to occur. Furthermore, the quality of the image of God reflected in the way in which parents relate to their son will greatly affect his concept of God. An attitude of trust is normally laid down in the early mother-child relationship. Development of distrust at this critical time will impair all subsequent relationships and the God image as well. Similarly, if the child's personal experience of submission to authority is contaminated by pa-

The male needs to both distance himself from his father and also have access to him

rental threats of punishment or withdrawal of love, the male's image of God's behavior becomes distorted by similar expectations. What is more, when the young boy's attempts at separation-individuation are associated with fears of rejection by his mother, the man's image of God can remain distorted by similar fears of abandonment. Finally, when the male's competitive Oedipal strivings against his father are perceived as resulting in withdrawal of parental affection or fondness, the person's abiding image of God will be distorted by a fear of fulfilling personal capabilities to which God may respond by withdrawing his favor.

How does the specific content of religious instruction affect one's God image? Lang's research, described in *Acquiring Our Image of God*, suggests that the God image is a blending of one's personal story (including one's father image) and the communal story, i.e, the denominational beliefs and teachings one has internalized. Lang maintains that the parental image modifies the communal story as it is heard. When stories about God are told, the young male inserts his favored image of God (largely informed by his father image) into the story, and so he is able to feel connected to the divine. Interestingly, Wade and Jennifer Roof have reported that data from a national survey of seven major religious denominations show that the respondents' God image was not linked to denominational affiliation.

HEALING PROCESS GRADUAL

In most males' lives, there are usually several hurtful father-son experiences during the first thirty or more years of life that result in a wounded father

> **When stories about God are told, the young male inserts his favored image of God (largely informed by his father image) into the story**

image. The healing and transformation of this image is a gradual process, and it occurs in the midlife years. Successful healing can often be effected by "breakthrough experiences" related to specific life crises, psychotherapy, religious experiences, "New Warrior" training, healing retreats, and any number of other transforming events. Generally, however, the healing is slow, gradual, and discontinuous. It comes about through the processes of understanding, increased acceptance of self and father, and reconciliation.

Just as it is normal for the adolescent and young adult male to move away from his father, the ages between thirty and fifty become a natural time for seeking reconciliation. The task is first to transform the memory of his father from critical or weak to caring and strong. Once this is achieved, feelings and behaviors will begin to change.

There are various ways in which this transformation can be accomplished. Essentially, whether formally in psychotherapy or informally in self-therapy, the male needs to complete unfinished business with his father. For many men this involves three tasks. First, he must overcome his fear of his father. This may be fear of the father's criticalness, of losing his affection, or of being abandoned by him. Second, he needs to attend, perhaps for the first time, to his father's life circumstances and the demands placed on him. This requires an active form of listening, seeking, and understanding. If the father is still alive, it can involve discussions in which he can reminisce about his hopes,

setbacks, and satisfactions. If he has passed away, it could involve going through his old diaries, talking with his relatives or peers, or trying to understand what his hobbies and pastimes bespoke of him. Third, the man must attempt a new form of communicating with his father. The goal is to express his own needs, along with his feeling that he has been misunderstood and overwhelmed by paternal expectations and has missed a sense of closeness to his father. He would also communicate his hopes as well as his fears. In so doing, the man can come to the realization that his father was also a son who struggled or may still be struggling with his own father. As he communicates his own needs and dreams, he learns more of the dreams and disappointments of his father. In this way, the son begins to view his father more as he really is and less in terms of the stereotyped image that he constructed. This does not mean that both father and son become close buddies, but rather that they develop an understanding and respect for each other. As this occurs, a healing of some or many of the son's wounds results.

As the man risks working through some of his immature ways of relating to the father figures in his life (e.g., his father, boss, superior, mentor), his image of God likewise becomes less distorted. Spiritual counseling, reconciliation through the sacraments, and prayer for inner healing can facilitate this process. By definition, spiritual counseling focuses on developing one's relationship with God. The experience can foster the man's discovery of his Heavenly Father's immense strength and gentle caring as he is helped to know him better through the wonders of creation, relationships, scripture, prayer, and contemplation. Gradually, as spiritual direction progresses, vestiges of painful misidentification give way to a healthier identification with the Father, and a more whole sense of self eventually ensues.

RECOMMENDED READING

Heller, D. *The Children's God*. Chicago: University of Chicago Press, 1986.

Lang, M. *Acquiring Our Image of God*. New York: Paulist Press, 1983.

Osherson, S. *Finding Our Fathers: The Unfinished Business of Manhood*. New York: Free Press, 1986.

Roof, W., and J. Roof. "Review of the Polls: Images of God Among Americans." *Journal for the Scientific Study of Religion* 23 (1984):201–205.

Vergote, A. *The Parental Figures and the Representations of God: A Psychological and Crosscultural Study*. The Hague: Mouton Press, 1980.

INCEST SURVIVORS IN WOMEN'S COMMUNITIES

MARY JAKUBIAK, O.P., M.A., and SHIELA MURPHY, Ph.D.

If current statistics are accurate, between 25 and 50 percent of all women have been incest victims. The pervasiveness, as well as the invisibility of incest, is reflected in recent book titles on the topic, including *The Common Secret*, *I Never Told Anyone*, and *The Best-Kept Secret*. It is naive to assume that women religious are magically exempt from the victim population. These incest survivors carry not only the burden of their "hidden secret" but also the silent agony of trying to reconcile childhood abuse with current vocations and relationships. After summarizing the general available information, this article will suggest some ramifications relevant to incest survivors in religious life.

It is difficult to determine accurately the incidence of incest because it is so underreported and underprosecuted. Statistics range from 1 percent to 50 percent of the female population, with the most generally accepted statistic falling between 25 percent and 38 percent.

The very low statistics come from police reports and court records and are, therefore, suspect because of the limited types of behaviors accepted as incestuous and the infrequency with which offenders are actually convicted of incest crime. It is estimated that between 50 percent and 90 percent of incest violations go unreported; of those eventually reported, many are dropped for lesser offenses or are dismissed as "less than" real incest.

Some law officials, including attorneys and judges, accept only vaginal penetration as incest. Sometimes, even when vaginal penetration is proved, the offender is excused because the child is judged "seductive," provoking the sexual advances. Other victimizers have evaded incest convictions by pleading guilty to alcoholism, psychological disturbance, or physical or verbal abuse of a nonsexual nature. Because the offense is so often minimized in this way, the claim has been made that incest is actually tolerated and condoned within our culture.

The higher percentages of incest incidence are reported informally by mental-health professionals and social workers who frequently hear about the "hidden secret" from adults who had never before told their incest story but who now, because of greater public awareness of and indignation over incest, are emboldened to speak. The high statistics among this group of reporters also results from the psychological community's definitions of incest behaviors, which are more encompassing than the legal community's definitions.

INCESTUOUS FAMILIES DIFFER

Stereotyping presents incest as a problem of lower socioeconomic class families. Recent research, however, indicates that the incidence of incest increases as familial income and educational level increase. In *The Common Secret*, Ruth and C. Henry Kempe note that there is no "typical" incestuous or family interaction pattern. They suggest instead a very broad breakdown, sociologically, of two "prototypical" family types.

One type, the chaotic family, has been riddled with problems for many generations. Such families possess marginal or nonexistent sociocultural coping skills; they frequently require public assistance, have limited education, have had trouble with the law, and manifest little relational stability. Alcohol abuse, drug abuse, and venereal disease are common. Many family members are sexually involved with one another. Men from chaotic families often end up in jail for a variety of offenses, only one of which is incest. Early studies of incest offenders were conducted with this group, contributing to the stereotype that incest was limited to the lower classes. Men in this category became the known offenders because they had neither financial nor educational resources to avoid incarceration.

The second prototypical family type appears to be more settled. The parents seem to have stable marriages, social competence, and financial success. Externally, the family projects an image of happy integration; one or both parents are pillars of the community and the children are active in school clubs and athletic teams. Internally, the family lives a very different reality. Both parents may be emotionally needy, yet neither one seems to be able to accomodate the needs of the other. The mother may seek employment specifically to avoid interacting with the father; she may, for example, sign up for night work if the husband is a day worker. The emotional climate of the home is generally a tense one in which children are aware of difficulties without necessarily being able to name them. The father, unable and/or unwilling to interact with his wife, may turn to the daughter for emotional and sexual gratification. The mother often delegates routine household chores to the daughter, expecting her to clean, cook, and wash. She

If current statistics are accurate, between 25 percent and 50 percent of all women have been incest victims

allows the daughter to become the "wife," relieved to be released from the role herself.

Offenders from these families—appearing "solid" and "good"—are less likely to end up in jail for incest. Friends and acquaintances are reluctant to believe the child's accusations, and both parents conspire against the child for appearances' sake. If prosecuted, one or both parents can appeal to a political or legal figure, usually a friend of the family, to short-circuit prosecution.

DEFINITIONS RELATED TO INCEST

Judith Herman, M.D., and Elaine Carmen, M.D., writing in the *American Journal of Psychiatry* (vol. 141, 1984), propose a very broad definition of incest, one not necessarily accepted by all mental-health professionals. They define incest as any sexual interaction, intended for the gratification of the perpetrator, that involves an abuse of power. This definition allows for a distinction between sexual misuse and abuse.

Sexual misuse occurs when a power person (older brother, uncle, cousin, parent) engages in inappropriate physical contact with a child for reasons other than personal sexual gratification. Examples include the giving of excessive enemas, conducting frequent vaginal and rectal "exams," and/or protracted use of ointments and creams on the child's gential area. Adults engaging in such behaviors are misinformed regarding proper hygienic care or are suffering from compulsive disorders; they need education or counseling, respectively, and some require both.

Sexual abuse, on the other hand, involves a misuse of power *and* behaviors that are directly sexual and intended to provide sexual gratification to the offender. These can be covert, e.g., suggestive looks, lewd comments, "innocent" photographing of a child bathing or dressing, or inappropriate staring. The child knows she's being used but, even if she protests, is unable to stop the offender. Incestuous behaviors can be overt, such as inappropriate touching, kissing, fondling, stroking, masturbating the child or being masturbated by the child, oral sex, anal sex, or vaginal sex. Marcia Sauzier, M.D., former director of the Family Crisis Program for Sexually Abused Children at the New England Medical Center, Boston, found she could not rank-order behaviors in terms of severity—for example, that masturbation was worse than fondling or that vaginal penetration was worse than oral stimulation. She determined the pivotal criteria for judging severity of intrusion to be the violence with which the behavior is perpetrated and the victim's developmental level and prior history at the time of the incest.

Incest is a violation of trust. Children trust the adults in their lives, assuming that those adults will protect them and work for their best interests. Fundamentally, it is the violation of this basic bond within the family that constitutes the trauma of incest.

Kempe and Kempe define "family" as blood relatives, in-laws, step-parents, live-ins (e.g., mother's boyfriend), regular visitors treated as family members, and adults presented to the children as relatives. If "Uncle George," not really a blood relative, comes to the house every week to babysit, play cards, or visit, and is treated as one of the family, then he would be considered guilty of incest if he sexually violated one of the children. Not every mental-health or legal professional accepts this definition of "family," however.

Brother-sister relationships occasion the most common incestuous contacts, yet father-daughter contacts comprise the majority of reported (three fourths) acts of incest. Many women have been victimized by older male relatives, including cousins, uncles, and grandfathers. Mother-son incest is quite rare, as are father-son and mother-daughter incest. Over 96 percent of the offenders are male.

VICTIMIZATION PROCESS DESCRIBED

The average age of incest victims is nine years, and the average duration of incestuous contact is five years. These are averages only; infants and older adolescents number among the victims, and some suffer only one intrusion whereas others undergo repetition of the event for ten or more years.

Not all victims suffer long-term psychological consequences. Those with good recovery are ones who could effectively stop the incest behavior almost immediately and who received adult support and belief when they reported their experience. Those subjected to continuous contacts tend to find survival more difficult.

Elaine Carmen, M.D., Professor of Psychiatry at the University of North Carolina School of Medicine, in Chapel Hill, presents three reactions to incest reporting that increase the likelihood of emotional problems in adult survivors: denial of reality, distortion of reality, and blame of the victim. A victim's recovery is jeopardized when her report is flatly denied or ignored. In this case, the child is told that what she had experienced simply did not happen. She might hear that dad, uncle, or big brother would never do such a thing, and that she is lying. Denial of reality, for a child in early cognitive development, leads to a pervasive mistrust of self. She begins to doubt her experiences and perceptions, and she learns to become more secretive in the future. She cannot be sure of anything; she feels fragmented. Those whose experiences are denied are the most likely candidates for serious, long-term emotional difficulties because they do not develop an integrated sense of self from which to function.

Some youngsters report the incest and are believed, but they are not treated with appropriate support and respect; they do not receive the protection they deserve from adults. In distortion of reality, a child's story might be met with, "Okay, so dad touched you that way. It's not so bad; after all, he could have. . .," and the child is bombarded with litanies of excuses and minimizations of a personal terror and incomprehensible insult. Some children are even told they must suffer continued invasion to keep dad happy so that he will not brutalize others or withdraw financial support; they hear that they had better tolerate "the little that is being asked" of them for the sake of a younger brother or sister or for the sake of familial harmony. "At least when he's with you," one victim was told, "he's more agreeable to everyone. It's not so bad, so what are you complaining about?" Minimization, like denial, erodes a child's sense of self-confidence. She *knows* that something happened, and that it was not right, but the adults in her life tell her that she is not perceiving correctly. The fragile developing ego is threatened.

Upon reporting incest, some victims are reprimanded for the act as if they were responsible, a curious twist called "blame the victim." Trusted adults tell the reporting child that she must have done something to seduce the offender and that it is up to her to make sure that it doesn't happen again; if it *does*, it's her fault, not his. Here, a child is held accountable for something over which she had no control and for which she does not possess decision-making capacities. Victims are warned to stay away from the offender, to remain fully dressed when that person is around, or to remain at home

ALL ADULTS

with him or her only if another family member is present. A child is asked to defend herself and is punished implicitly or explicity if unable to do so.

Some victims experience a combination of these responses. They are bribed or blackmailed by the offender, told that they are to blame if daddy is sent away, or wrongly assured that what they are doing is perfectly acceptable. Children have neither the cognitive nor the emotional skills to cope with such situations. They often feel guilty for accepting bribes and believe that they are really responsible because they accepted the gifts.

Sometimes mothers know about the incest, but at times they don't. Although mothers cannot undo the incest they *can* minimize the child's trauma and facilitate her recovery by believing and supporting her when she reports the violation.

EFFECTS IN ADULTHOOD

Until recently, incest survivors suffered a private hell of embarrassment, shame, and insecurity. If their experiences were denied, distorted, or blamed

on them, they learned to suspect their perceptions and judgments. Their trust in relationships was destroyed or threatened, and their need to protect themselves overrode all other developmental concerns. Many victims compensated for their sense of shame and degradation at home by developing "super popular" images at school; they became involved in many extracurricular activities and excelled in their studies. Some retreated into anonymity, refusing to interact with classmates and teachers.

Growing into adulthood, they were likely to intensify their self-blame because they used adult understandings of sexuality and relationship to judge a childhood involvement over which they had no control. Self-incrimination is especially strong in those who accepted money, gifts, or privileges in exchange for incestuous involvement.

Women survivors tend to respond to their violation intropunitively—to punish and blame themselves for what they experienced. They are prone to depression, self-hatred, sexual promiscuity, interaction with abusive men, suicidal thinking, su-

icidal attempts, overachievement at their own expense, and involvement in "using relationships." This is in contrast to men survivors, who tend to lash out at others because they have been violated; they are more likely to become sexual offenders.

Symptomatology among adult survivors is inconsistent and often conflicting. Some become sexually promiscuous whereas others become sexually indifferent and cold. The promiscuous ones act out of an erroneous belief, learned early as a result of incest, that they are desirable and likeable only when they are being sexually used. On the other hand, those who become sexually cold and indifferent employ what little control they feel they have in a sexual relationship to deny and thwart the partner, something they would have liked to do in childhood.

Some women survivors marry or live with men who abuse them and their children; the survivors themselves are unlikely to be sexually abusive. Others pursue lesbian involvements whether they are homosexual or not because of their profound mistrust and dislike of men.

In most cases, adult survivors seem unable to establish deep, mutual, intimate relationships with other adults. They may appear popular and cooperative, but they do not exude the enthusiasm expected from persons who are loving and being loved. A dearth of meaningful relationships stems from the erosion of trust, resulting from incest. The child victim was unable to trust; the adult survivor does not know how to trust.

INCEST-MOTIVATED VOCATIONS

Women religious as adult survivors present many of the symptoms already discussed and some unique to their vocational choice as well. They, like other survivors, require understanding and support rather than rejection or judgment.

One issue might be the motive for pursuing religious life. Some survivors struggled with their victimization and chose religious life because they felt authentically called. These women are fortunate because they received the help and support they needed to rebuild trust, freeing them to pursue their own lives as wounded healers. Others, not having had the benefit of self-disclosure and healing, may have chosen religious life because, consciously or unconsciously, they sought an environment of goodness and discipline in which to "atone" for their "dirty sins and secrets" of the past. Others were attracted to the life-style because community living and commitment to celibacy preclude having to deal with men or sexuality.

Because incest is so widespread, counselors and psychologists who work with women must investigate the issue with their clients in routine interviewing; this mandate applies to the psychological screening of candidates to religious life as well. Providing candidates the opportunity to unleash

A victim's recovery is jeopardized when her report is flatly denied or ignored

their incestuous secrets can facilitate candidates' meaningful incorporation into community or can help them reassess their motivations for pursuing religious life.

Whether or not vocation and formation directors should ask about incest as part of routine intake interviews depends on their own ability to cope with the information and their resource referral network. Directors need to be knowledgeable about the victimization process and characteristics of adult survivors. Directors must be able to finish what they begin: they must be prepared to support candidates who might be dealing with incest for the first time, knowing where and how to make appropriate referrals without confusing personal issues of shock, indignation, or titillation with candidates' issues of shame, rage, or humiliation.

Formation programs should include discussions of incest as part of any sexuality or celibacy workshops or classes presented during the formation period. Whether participants are victims or not, they should know the facts and myths of incest, incest victimization, and the adult survivor recovery process. These discussions provide another format through which adult survivors can develop a sense of security that in turn gives them the courage to seek help.

Too many women religious for too long have had to struggle alone. Ongoing formation directors can contribute to healing by planning workshops and programs on incest for community members. Communities can do these adult survivors a great service by providing the supportive atmosphere first and then the forum to deal with the issues. General community programs could generate a realistic un-

The child victim was unable to trust; the adult survivor does not know how to trust

derstanding of the issue on the part of all community members. This healthy understanding might, in turn, foster a broader empathic atmosphere where incest victims, among others, can find support and validation. On the basis of this broader understanding, some forum for initiating healing interaction would ensue. Of course, community superiors and ongoing formation directors must be prepared, with personal empathy and referral sources, to assist those who disclose their incest as a result of one of these workshops.

SOME SEXUALLY ACTIVE

In community, these women may or may not be sexually active. Whereas overtly, their behavior resembles that of others who are struggling with celibacy or relationship, covertly, their motivation is very different: they are acting compulsively, often beyond their own control, in a recapitulation of the early childhood trauma in which they learned to believe that care and affection come only through sexual encounters. Although the need to avoid scandal is important, the primary concern lies with the unresolved incest and its diminution of the person.

Of those incest survivors who do act out, some individuals enter into lesbian relationships both inside and outside of the community. Again, it is not lesbianism itself that is pivotal, but what it may represent—relationship free from male domination and control.

In all cases of sexual acting out, a woman needs help to own and tell her past so that she can begin

to build the sense of self that was never able to emerge when she was younger. Following that, she may require help determining sexual orientation and deciding whether or not she should remain in religious life. Sometimes after counseling for incest, adult survivors reassess their motives and conclude that religious life is not really an authentic choice for them but a reaction to early traumatization. Others decide that they entered for the wrong reasons but can now, after therapy, commit themselves to religious life for different, more self-selected motives.

Some adult survivors do not act out at all but become either reclusive or popular without being involved. For these women, meaningful relationships are difficult if not impossible. Those seeking isolation fear relationship and refuse to interact because they are unsure of themselves. Very involved and cheerful members who seem curiously unfulfilled in spite of their activity consciously or unconsciously nurse the hope that if they can keep people liking them they will not be hurt. Some individuals may have a history of stormy relationships with "difficult" community members; they become very involved with these people, care deeply for them, then end up being "used" and hurt without understanding why.

Others may live religious lives of cooperative desperation. They are friendly, moderately involved, dutiful—and distant. There is nothing really wrong with them, yet there is something not quite right. They lack fundamental warmth and security, qualities resulting from meaningful relationships, which these survivors cannot enjoy.

This is not to suggest that every woman religious struggling with relationship or celibacy is an incest survivor. One must look beyond the behaviors themselves for their source, if these women are to be helped and healed rather than judged and criticized.

THE HEALING PROCESS

In *Incest: The Story of Three Women*, Dr. Diane Cleveland, director of the Peachtree City Counseling Center, in Peachtree City, Georgia, claims that the survivor's path to recovery is rooted in the experience of trust, whether it is with a professional counselor or a friend. The survivor needs to tell her story and to be believed. She needs to learn that she will not be rejected for what has happened to her and will not be held responsible for her victimization. This first step is the most difficult and often the longest in the recovery process. Fearing rejection and judgment, survivors are reluctant to disclose; they may talk around the subject, remain superficial, or hint that something is wrong without articulating enough of the problem for others to help them. These individuals are not deliberately evasive, but are trying to overcome their sense

of shame, embarrassment, and poor self-esteem.

Because of their pasts, survivors find it difficult to believe that others can really like and accept them for themselves. So they "test" the limits of interactions by breaking appointments, asking for time outside the counseling session, or visiting the friend late at night to see how far they can go before the new friend or counselor, like all those before them, abandons them. Friends, directors, and counselors suspecting that an incest story is imminent must struggle to be patient, avoiding the trap of engineered rejection without allowing inappropriate abuse. Such response teaches survivors that limits do not imply rejection.

Survivors' disclosure to community members depends to some degree upon the community's attitude toward sex and sexuality. Some congregations, like segments of the population in general, view any sex behavior as "the central sin," generating an atmosphere of sexual repression and preoccupation that forces survivors into deeper tombs of secrecy and aloneness. Women religious interested in helping adult survivors in their own and in other communities must critically survey and work to improve congregational attitudes toward sexuality.

Once survivors can tell their stories at their own pace, they are equipped to begin the recovery process. Knowing they are not rejected, they can be helped to ventilate freely their anger, humiliation, and frustration. They need to experience support in these expressions, to have their realities validated. Such emotional expressions may appear excessive or immature at first because these women have not had a full lifetime of practice.

At this point in recovery, some women prefer to continue personal counseling; the majority seem to benefit from the support and honesty of interacting with other survivors who can relate—and relate to—incest experiences. Communities can establish their own survivor recovery groups or join with other communities of the diocese to form intercommunity support groups; models for Sister Support groups already exist in the form of Alcoholics Anonymous, Al-Anon, and Adult Children of Alcoholics. Survivors not ready to disclose to other women religious may initially feel more comfortable in the anonymity of an outside group. Contacts with such groups are an important network resource for a religious community.

Exploration and understanding of incest and recovery are relatively new. Unfortunately, many mental-health professionals know little about the condition; the general public is equally uninformed and misinformed. Incest survivors in women's religious communities, however, like their single or married sisters, require understanding and the best care possible to free them from oppressive histories and to allow them to celebrate the fullness of life.

RECOMMENDED READING

Bass, E., and L. Thornton (eds.). *I Never Told Anyone*. New York: Harper & Row, 1983.
Cleveland, D. *Incest: The Story of Three Women*. Lexington, Massachusetts: Lexington Books, 1986.
Herman, J. *Father-Daughter Incest*. Cambridge: Harvard University Press, 1981.
Kempe, R., and H. Kempe. *The Common Secret*. New York: W.H. Freeman, 1984.
Rush, F. *The Best-Kept Secret*. New York: McGraw-Hill, 1980.

Latest Caffeine Study Changes Opinion

A report published last year in the *New England Journal of Medicine* prompted many physicians to begin advising their patients that coffee drinking is risky because, in that study, it appeared to at least double the risk of heart disease. Researchers at Johns Hopkins University, in Baltimore, supplied the data that were presented in that widely publicized article.

In reply to the Johns Hopkins study, Dr. Katsuhiko Yano has recently reported further caffeine research under the title of the Honolulu Heart Program. During a period of 15 years, he and his colleagues gathered and analyzed information from 7,194 Japanese men, 6,055 of them coffee drinkers, and found no clear relationship between caffeine consumption and heart disease. Dr. Yano believes that more of the coffee drinkers studied in Baltimore and in Honolulu were also cigarette smokers and the use of nicotine (universally recognized as a risk factor) rather than the caffeine contributed to the development of heart disease by so many of the participants.

Doctors will be less likely now to advise their patients to curtail their consumption of caffeine in the form of coffee or tea, unless, of course, it keeps them awake past bedtime or makes them jittery. At least until the *next* caffeine study is reported in a reputable medical journal somewhere in the world!

The Samurai and the Tea Master

(ADAPTED FROM ORAL TRADITION)

BRIAN CAVANAUGH, T.O.R.

Long ago in ancient Japan a tea master learned an important lesson in self-acceptance—know who you are, where you are, and what you are doing. As the story goes, this tea master was a traveling companion with one of the greatest samurai on a journey to a distant city. This samurai was greatly honored not only for his courage and skill but also for his wisdom and understanding. His reputation was held in high esteem, even as far as the distant city.

The tea master was in awe of this samurai, seeing the respect he received from all the people along the journey. Therefore, when they reached their destination, while the samurai was napping, the tea master slipped into the samurai's armor and went about the city to feel what it would be like to be a great samurai having the respect and esteem of the people and to feel important. Now, the tea master was enjoying his charade, the people greatly honored him, and he felt, almost, that it was possible for him to really be a samurai.

At this time, however, another samurai living in the area, who had a reputation for being a bully and being cruel and dangerous, heard of the samurai's arrival and set out to find him. The cruel samurai soon found the other samurai, not realizing that it was only the tea master wearing the armor of the true samurai, and challenged him to a contest of skill.

The tea master was horrified! What was he to do? He knew of this cruel samurai, how dangerous he was as a swordsman, and he knew that tomorrow he would surely die for his folly. Feeling deep shame, the tea master returned to where he and the wise samurai were staying, carefully took off the armor, and woke the sleeping samurai. He told the samurai what he had done and, trembling, asked forgiveness for putting on his armor and for dishonoring the samurai's reputation. The wise and understanding samurai forgave the tea master but told him sternly that he, the tea master, would have to meet the challenge and that the cruel samurai would surely kill him, either for not being an able swordsman or for pretending to be a samurai when he was not one.

The wise samurai then told the tea master to prepare a proper tea ceremony while he thought of a way for the tea master to defeat the cruel samurai. For those who do not know, a proper tea ceremony, to be skillfully performed, requires great preparation, concentration on details, and a focused discipline, which quickly calmed the tea master, revealing him to be truly the master of his art. The wise samurai was deeply moved by the skill and attention of the tea master while preparing the tea ceremony, and in this he discovered how the tea master would meet the challenge of the cruel samurai. He explained to the tea master that the secret for his success would be not in meeting the challenge as a samurai, but in facing the cruel samurai just as he is now, as the master of the tea ceremony.

So, the next day at the appointed time the two met for the challenge. The cruel samurai was dressed in his finest battle armor. His appearance was very frightening. The tea master, on the other hand, wore his own ceremonial robe, carrying the wise samurai's armor. Immediately, without even acknowledging the other samurai, the tea master gently placed the armor aside and began the delicate preparations for a proper tea ceremony for the two of them.

The cruel samurai laughed at this sight but quieted quickly as he watched the skill, concentration, and discipline of the master of the tea ceremony. Soon, the cruel samurai himself became frightened as he thought how great this samurai must really be, wondering, "If he prepares a simple tea ceremony with such skill and precision, how great a swordsman must he also be?" The cruel samurai, now thoroughly scared, prostrated himself on the ground, removed his sword, placing it at the feet of the tea master, and begged forgiveness and mercy for his arrogance.

The tea master, heaving a silent sigh of thankful relief, forgave the cruel samurai, who quickly left the city. The tea master then expressed his gratitude to the wise samurai for teaching him the secret of self-acceptance—know who you are, where you are, and what you are doing.

AN IDEA CALLING FOR MAPLES

JAMES TORRENS, S.J.

What if we, quick, order
a bright patch of variables—
bed instantly laid down
and the sod rolled in—
a park out of thin air?

Not so hot an idea without
maples, the hand spread
of flattened leaves or the bush
crown they make in a green state,
or their yellow fill-in

prior to that unveiling
of substructure when the roots
bulge from their grounding
and the bare arms uphold
a singing colony

and always the stout trunk
scarred over with hearts
where, by twos, plotting
our own green season, we lean up
against all it stands for.

"An Idea Calling for Maples" derived from my admiration of something very un-Californian on our Bay Area campus, a large old maple tree. During the fall it suffuses with yellow but is impressive at any time. The pictorial interest of this tree and its solidness, its substantiality, led me, in that metaphorical way that our minds have, to thoughts about character and strongly developed values. I got to pondering the rareness of that in our times.

The problem is not new. In the early 1300s Dante positioned at the entrance to his "Inferno" a long string of people who were blown this way and that by the prevailing wind— the folk without much backbone, those who readily fall in with everyone else. They had not exercised their free will enough to get themselves either saved or condemned. "I had not known death had undone so many," he remarked.

In our own time the condition of moral drift is accentuated enough to concern even Madison Avenue. The advertisers complain now about the lack of predictability in people, of that something stable in their attitudes to which a product can be pitched. The semiotician Marshall Blonsky, one of those experts in sign systems, whom the business community was paying to explain the situation to them, expressed his findings: "Ideology has collapsed, belief is being exhausted. We're in the pre-history of a new marketing and political paradigm" (*San Francisco Chronicle*, "This World," February 8, 1987). Blonsky was the right person to consult. The semiotician as such is almost the character type of our age, a student of word systems professionally dubious about stable meaning, truth claims, or the least presence of the transcendent.

Whatever exactly has collapsed, how rare and bracing it is to encounter a person of principle, and how difficult to be one. As a viewer of the recent documentary on the American Civil Rights Movement, "Eyes on the Prize," I have found it riveting because it brings back to mind and before our eyes precisely such shining fellow citizens, the Freedom Riders and school integrators who would, if nec-

How rare and bracing it is to encounter a person of principle, and how difficult to be one

essary, accept beating and even death for human dignity. The strength of that movement came from religious conviction. Its leader in Birmingham, Reverend Fred Shuttlesworth, has reminded people quite recently, in a radio interview, that concern for human dignity must still be tied to the desire for righteousness, that is, the concern to live rightly before God.

While reliving the events that come back to life in "Eyes on the Prize," I was troubled to find so few people watching it. A university student to whom I related this confessed that her generation knows little about history, even that of our own century, so much less than about computers. Who bears the responsibility for this? No doubt her elders. For all the talk about values these days, its exemplars are neglected, perhaps because they are not all that entertaining.

Recently, a singer with the British rock group Human League talked on National Public Radio about the lyrics of a hit record of theirs. During this song a young woman's boy friend admits to her that he has often been unfaithful, but he explains himself: "I'm only human." That sentence, in fact, is the title of the song. She, responding that she has done the same, gives the same reason, "I'm only human." Reflecting on this fictitious situation, the singer said candidly to the interviewer, "It's no excuse." She had regrets, to her credit, though regrets always come a little late.

A good contrast is recording star Denise Williams, who said, also in a National Public Radio interview, that she had declined to record a certain song, which someone else later made popular, be-

cause the lyrics expressed a woman's love for an already married man. She was aware, Williams said, of the many "kids listening to [her]" who could be compromised by such a message, a view of life that she "can't condone." The singer, who was brought up on gospel music, tells that she had caused her family great uneasiness by her entry into the world of rock; she asserts with simplicity now, as she begins to record gospel rock music, that they didn't realize how strong what they had given her was.

"An Idea Calling for Maples" does make its own sort of claim to truth in expressing admiration for what is durable or, as we say, rooted. It does so by way of metaphor, a form of expression whose very nature is to take thought out of thin air and link it with some embodiment. Metaphor presupposes a certain continuum within the cosmos—sets and subsets of qualities shared among objects and events. Metaphor, in its appeal to the sensorium, lies at the opposite pole from ideology, that is, from flat-out, unyielding formulae for a perfect state of things, as all art does. It necessarily veils or hides, as well as suggests, truth. Thanks to its aura of mystery it both tantalizes and fends off at the same time. As Aquinas said, more accurately, when justifying the use of metaphor in scripture, it tempers to our sight the blinding power of the divine.

DEPTHS BEING DISCLOSED

Sometimes when I read Gerard Manley Hopkins, in those poems of his excitedly uncovering God's presence and bursting out with praise, I seem to get lessons against speaking too guardedly. Perhaps I have too fully absorbed T. S. Eliot's uneasiness about the poetry of "special religious awareness," which he found so badly lacking in "the general awareness which we expect of the major poet"—the broad panorama of life, the full span of human emotions. But to be all eyes and ears while reading Hopkins is to have that reservation quickly dispelled, as Eliot eventually found out. Still, the case of modern painters does come as a welcome revelation, and analogy: they can often convey things deep and essential even when not dealing explicitly with religious subjects.

A review of the recent Van Gogh exhibit at the Metropolitan Museum of Art in New York City, by James Finn Cotter (*America*, January 24, 1987), links Van Gogh explicitly to Hopkins. In the vigorous swirl of Van Gogh's trees, haystacks, clouds, and sun, Cotter finds an inscape that would be instantly recognizable to his contemporary Hopkins. In the case of Vincent Van Gogh, James Cotter detects "the Christian vision of a risen life breaking in on the present world of work and harvest." Van Gogh wrote explicitly to a fellow painter, Emile Bernard, that "Christ alone has affirmed, as a principle certainly, eternal life, the infinity of time, the nothingness of death, the necessity of death, and the necessity and

the raison d'etre of serenity and devotion." Teilhard de Chardin said something very applicable to Van Gogh: "by virtue of the Creation, and still more of the Incarnation, nothing here below is profane for those who know how to see."

Hopkins, too, is a great encouragement to both our prayer and our art. His concern for finding God in all things, as the *Spiritual Exercises* of Ignatius of Loyola had taught him, impelled him irresistibly to express, to show God, indeed Christ, at the forefront of all we see. This, which we will call not just insight but a total way of seeing, had its accompaniment of deep feeling that, in its turn, activated all of his stylistic originality.

My original question, then, Who is the principled person? reduces itself, in Hopkin's case, to the question, How does one see this world, so thickly peopled with creatures dear to God, and how does one respond? The response of Hopkins can be observed clearly within the classic frame of sonnets, where for eight lines he sets out a subject—in the "Terrible Sonnets," a deep personal anxiety—and then in the final sestet he puts it in the context of God's grace. His sonnet "The Starlight Night" comes into my mind whenever I find myself in the country with a clear night sky. Hopkins merely says "Look" for eight lines, and then he springs his tremendous metaphor: what you see up in the heavens is heaven, i.e., Christ, Mary, and the communion of saints. One may consider, paradoxically, that he is also writing about roots—the kind that extend upwards.

Look at the stars! look, look up at the skies!
  O look at all the fire-folk sitting in the air!
  The bright boroughs, the circle-citadels there!
Down in dim woods the diamond delves! the elves-
  eyes!
The grey lawns cold where gold, where quickgold lies!
  Wind-beat whitebeam! airy abeles set on a flare!
  Flake-doves sent floating forth at a farmyard scare!—
Ah well! it is all a purchase, all is a prize.
Buy then! bid then!—What?—Prayer, patience, alms,
  vows.
Look, look: a May-mess, like on orchard boughs!
  Look! March-bloom, like on mealed-with-yellow sal-
  lows!
These are indeed the barn; withindoors house
The shocks. This piece-bright paling shuts the spouse
  Christ home, Christ and his mother and all his
  hallows.

Take Care of Care Giver

It's not easy, but if you care for someone every day, you must remember to look after yourself," advises Kathleen Paulo, a San Francisco social worker in Mt. Zion Hospital's Alzheimer's Day Center. She and other health-care professionals are well aware of the fact that in the process of providing reassurance and comfort to a friend, family, or community member, a caring person can all too easily become overtired or emotionally stressed, with resulting lowered resistance to illness and increased likelihood of getting sick.

Dr. Karen Johnson, a Mt. Zion psychiatrist, has observed that women, particularly, often do too much and ignore their own needs because they enjoy, or are expected to, taking care of people. "The price we often pay is not taking care of ourselves," she says. "If you find yourself running out of steam," Johnson suggests, "sit down with a blank piece of paper and chart out the seven days of the week and 24 hours of each day. Fill in what you think you should accomplish during those hours, including sleep and meal time." She has noted that when people follow this recommendation they usually discover that "they have more to do in one day than is humanly possible." She laments, "Most people have unrealistic expectations of themselves and others."

Paulo suggests that if you are a care giver you should "develop leisure activities that get you out of the house on a regular basis; ask family (or community) members or friends to stay with the person for an hour or two so you can take a walk or run errands; hire someone maybe only for a few hours every week, to sit with the person or take care of chores; get professional counseling, either individually or in a group; and don't isolate yourself."

Many care givers are reluctant to ask others to help or to delegate part of the responsibility they have assumed. Rationality, however, can help them when they find themselves hesitating to let go of some of the duties they have taken upon themselves and thus running the risk of becoming ill. What they need to keep in mind is the fact that in any household, two patients are hardly better than one.

REMEMBERING MERTON

Four Decades After the Writing of The Seven Storey Mountain

J. NORMAN KING, Ph.D.

Thomas Merton was a man of solitude and compassion. His unique blend of interior depth and social concern is perhaps the most distinctive feature of his life and writings. This combination makes him crucially important for us today. We live in an age when personal spirituality cannot be divorced from social justice. In his own life as well as in his thought, Merton is a valuable guide. Not only does he explore these areas in numerous essays but his autobiographical writings and journals also trace for us his own inner journey.

Even in The Seven Storey Mountain, written during his initial monastic fervor, some of the most moving passages address these themes of prayer and human caring. Merton tells of a time of aching misery when he prayed from the very roots of his being to a God he had never known, and he mentions a moment when a vivid sense of the divine presence left him breathless with joy. He also recalls with poignant sorrow a childhood incident of cruelty to his younger brother, whom he leaves standing alone, angry, sad, and forlorn. Merton sees this same uncaring pattern, the essence of sin, represented on a more massive scale in the slums of Harlem, ringed by walls of prejudice that stifle the human gifts and even the spirit of a whole population.

The seeds of his mature fusion of solitude and compassion are thus present from the beginning of Merton's intense personal quest, although they reach their full flowering only in the years just before his death. In his youthful years, Merton is a spirited and lonely person, acutely sensitive, yet prone to excess. With relentless honesty and restless longing, he probes into his own experience of life and the world around him, searching for lasting meaning.

His search leads him at first to distance himself from his own compulsions and the society that preys on them. He turns to a contemplative, monastic, and later an eremetical life and comes to find valuable resources in the Eastern as well as Western religious traditions. As his solitude deepens, it is modified by contact with the loneliness and solitude of other people to whom he becomes friend or counsellor. Identifying himself with them broadens his perspective. He begins to look at and comment on the major social issues of the day, in the light of his unique contemplative experience. Much of this process is recorded for us in the words of his journals.

INVITATION TO IMITATE

The life of Thomas Merton unfolds as a journey in silence to the inmost center of his being. There he discerns the infinite Presence in which his deepest self is rooted. There, too, he discovers his solidarity with others; he thinks of them as words of meaning and love breathed forth from the same divine Source. From his experience and study he writes, both as a solitary and as a social critic, of all that hinders and all that fosters a genuine oneness with God, one's true self, and others.

Merton invites us to pass from our "false self" to our "true self," to move from the surface of life fed by illusions to its real depth and meaning. All too readily, he notes, we fall into a busy, compulsive, diversion-filled existence. We seek our identity in the roles we perform in society; our outlook on life is filtered through that society's myths, prejudices, and ideologies. We view ourselves as isolated individuals, competing against others for survival, worldly goods, and gratification; we see others through the eyes of desire, fear, and hostility. This is the life of the false self, in which we become hollow impersonators rather than real persons.

To overcome this alienation from our true self

requires inner discipline, silence, and a struggle with all that blinds, enslaves, and prevents us from discovering our true identity and our basic human dignity. As we withdraw from external activity into silence, we can come to recognize the extent to which our lives are scattered and driven. We can confront our illusions, masks, and role playing. We can also acknowledge our mortality and our betrayals and then face up to the ultimate meaning of our life.

APPROACH LEADS TO GOD

This pathway to inner insight and freedom may at first appear frightening and even destructive. But it is even more terrifying to build one's life upon falsity and emptiness—to run anxiously away from life as if it had no meaning. Merton assures us that if we dare to penetrate our own silence and let go of the masks of our false self (instead of clinging to them for identity) we will find rather than lose our self. We will discover our basic dignity as human beings shaped in the divine image.

As our interior silence deepens, we gradually draw nearer to our inmost center and awaken to our true self. We recognize our own reality as received, a free gift of love, and endowed with lasting meaning. Our own existential depths are the door that opens to the mystery of God.

We do not know God the way our surface mind knows an outside object situated over against us. We need not picture God as a kind of cosmic engineer directing human affairs by remote control. Rather, as we become attuned to our inmost core, we experience ourselves as known and loved into existence out of the infinite Silence. We become intuitively aware of ourselves as grounded in a transcendent Presence, a mysterious Source of life and being who dwells and sings in the essence of every creature. This Presence is best described in terms of love—a searing, healing, transforming, challenging, fulfilling, and life-giving power of love at the heart of all reality.

Merton describes this self-in-God experience by saying that we are meaningful words uttered by the divine truth and cherished gifts bestowed by the divine love. Our real identity is found by our becoming channels of that truth and love. We do so by responding to the needs of our brothers and sisters and the demands of our life situation.

SENSE OF SOLIDARITY

In contemplative silence we discover not only our own true self in God but also the true selves of others. As we penetrate beyond surface distinctions, we become more and more aware of a common humanity shared in its profound dignity by all human beings. We discern and respond to the inner self of others rather than compete with their false self. We realize that all life flows from and

toward one infinite Source, and that oneness is the truth and division the illusion. As a result, we develop a profound sense of solidarity with all persons and feel compassion for them. This compassion summons us to reach out especially to those who are victims in our society.

Merton's own compassion finds voice in a trenchant social criticism that seeks to unveil the forces violating or diminishing the humanity of people. He focuses especially on the issues of violence, racism, and thermonuclear arms. His own unique contribution is to uncover the underlying vision of life and the deep human values at stake in these issues. The great social questions of the day provide the arena for the titanic struggle between the life-giving and death-dealing forces within the human heart. This is, in effect, the struggle between the true and the false self, within persons and among persons and groups.

If we see our identity only in our possessions, social role, ideology, or nationality, we will look upon any threat to these as jeopardizing our very self. We will fight desperately to defend them against others, whom we see as rivals or enemies. Our view of social issues will be formed in the context of greed, fear, hostility, and aggression. We will succumb to a vision of life in which enmity and violence constitute the deepest truth about human existence. This outlook, says Merton, results ultimately in cynicism, fanaticism, and despair. In an age of nuclear weapons, whose use he views as immoral, inhuman, and absurd, it is a vision leading only to the annihilation of human society.

If, however, we experience our inmost self and all of life as a sustained gift rooted in divine meaning and love, we become aware of a personal identity that is sacred and that nothing can take away. We are freed from clinging to illusions and lashing out at other persons or groups. Certainly, we must clearly acknowledge our fragility, wounds, and the horrors of human history, but our basic dignity and fundamental orientation to truth and love remain what are deepest in us. They make possible forgiveness, reconciliation, and a hope that rises above despairing pessimism.

Merton insists that his approach to social questions is rooted in a profound vision of life nourished in contemplative solitude and embodied in genuine compassion. If we follow his teaching and example, we will seek truth rather than power, communication rather than propaganda, and harmony rather than destruction. He invites us to enter silently into the solitude of our own heart, to share that solitude with others, and to help fashion our society in the light of this vision and compassion. If we do so, we will discover the true identity of our own self and others as unique words and precious gifts flowing from the Heart of the universe. We will discover the mystery of God, the Presence of Truth and Love that grounds and pervades and transcends all that is.

Multicultural Sensitivities

ALAN FIGUEROA DECK, S.J.

One of the more hopeful and exciting developments in the U.S. Catholic Church today is the growing Hispanic presence. Not only in California, New York City, Miami, and San Antonio but also in unlikely places such as Milwaukee, Yakima, and even Fairbanks, Alaska, Hispanic ministry is a central concern of bishops, parish priests, religious educators, counselors, and formation personnel. The implications of this surging change are just beginning to dawn on us. Already one third of all American Catholics are Hispanic, and if the demographic trends continue, they will be in the majority early in the twenty-first century. What does this mean in terms of the issues that concern HUMAN DEVELOPMENT and counselors, formation personnel, and spiritual directors?

I would like this article to be the beginning of a dialogue. Given that I have a limited background in counseling, psychology, spiritual formation, and direction, I have the uneasy feeling of a dogpaddler jumping off the high board for the first and maybe last time. But somebody has to start, and I do have some credentials. They come almost exclusively from working in the field itself: ten years of priestly min-

istry with Hispanics as parish priest, associate vocations director, and director of Hispanic ministry in the Diocese of Orange, in California.

In the past there was little incentive to engage in this kind of dialogue, because it would necessarily be theoretical. There were few Hispanic seminarians and religious, and most of those were frequently highly assimilated into North American culture. That is no longer the case. A growing and significant number of Hispanics are now in California seminaries. Many are native Mexicans or Central Americans and are just beginning to learn English. Others are second- or third-generation Mexican Americans who manifest many of the cultural values of their parents and grandparents. One half of the student body at St. Joseph's College in Mountain View, California, is Hispanic and Asian, and a significant number of students at St. John's College, in Camarillo, California, are Hispanic. Several religious congregations, such as the Franciscans, the Divine Word Fathers, the Camboni Missionaries, and Augustinian Recollects, have opened special prenovitiate programs for Hispanic candidates, many of whom have yet to master Eng-

lish. So the adaptation of formation programs to new cultures is no longer a theoretical concern; it is real and here to stay.

NEW CHALLENGE EXISTS

Obviously, the cultural milieu within which religious and seminary formation personnel "breathe, move, and have their being" is generally limited to the middle-class Anglo-America from which they come. No matter how much goodwill and openness these persons may have, it is never easy to rethink and, more important, refeel one's experiences in the light of other cultures. It is always a wrenching experience, requiring energy of an intensity that some formation personnel may find hard to muster. We ought not to lose sight of the fact that seminaries and formation programs have just emerged from the exhilarating but traumatic post–Vatican II era. We tend to forget the conflicts and confrontations of the late sixties.

Now, however, comes *another* transition period. Yes, the church has opened its windows; it has begun a serious dialogue with the modern world, and parish, seminary, and novitiate have generally followed through on *aggiornamento.* But that is only round one. The church now struggles with the new challenge of enculturation, perceiving the profound implications of its universalism. So, too, seminaries and religious institutes in the United States are beginning a period of enculturation; in many contexts their task is no longer a question of forming a relatively homogeneous middle class but of plunging into multiculturalism. Although the lessons of the post–Vatican II era, of humanistic psychology and modern spirituality, were learned the hard way and have become permanent elements of most formation programs today, they do not constitute an adequate response to the Third World that is slowly renewing the face of the world-wide Catholic Church and of the U.S. church as well.

In my experience, one of the most characteristic qualities of Hispanic people is their profound sense of family, of standing *always* in relationship to significant others. To them, the individualism and competitiveness of Anglo-American culture are foreign and viewed as negative values. In their culture, decision making and discernment cannot be perceived primarily as processes of self-motivated and ostensibly mature persons. In Hispanic culture, human beings do not, or at least ought not to, find themselves in situations of independence. In ways hard to articulate, Hispanics tend to live in the family social context and seldom in true independence. From the first moment of inquiry regarding a vocation, to the moment of final vows and/or ordination, the Hispanic's family is an important actor in the formation process. When the Hispanic candidate's relationship to family is ignored, taken for granted, or minimized, one is dealing with a truncated candidate. A vital part is missing. Sometimes the implications of this family orientation are simply not dealt with, since this whole area is relatively less important in the dominant Anglo-American culture.

SOME IMPORTANT REQUIREMENTS

Many Hispanics will also need more clearly defined structures than those found in some seminaries and houses of formation today. Hispanics come from a background that presupposes and values hierarchy, authority, and clear role models. Egalitarianism and democratic participation have simply not been the cultural norm. Perhaps some seminary and religious personnel may fear that accommodating these cultural values will result in reversion to the more closed structures of the past. It is not a question of canceling out the hard-earned gains; rather, it is a matter of taking the candidates as they are. There is no reason why, with time, these candidates cannot develop the necessary sense of independence and participation that are goals of less-structured formation approaches.

The Hispanic orientation toward clear role models is manifested in attitudes toward sex roles. For all kinds of historical and cultural reasons, the sensitivities that have developed in this country with regard to women and homosexuality, to give two examples, have not developed or are just barely developing in Hispanic societies. Therefore, it is reasonable to proceed with caution and understanding in these areas without, of course, losing sight of the social-justice and pastoral demands involved in these complex issues. The question of sexual identity and its development is complicated enough within the more one-dimensional milieu of a middle-class, Anglo-American society. When persons of different cultural backgrounds find themselves in the same seminary or house of formation, this issue becomes even more intricate.

Another area that requires great sensitivity has to do with attitudes toward personal piety. More and more, I am becoming convinced that even the most progressive and well-read seminary and religious formation personnel tend to be prejudiced against outward expressions of religious devotion. Mary Douglas, a British anthropologist, has pointedly demonstrated, in *Purity and Danger* and *Natural Symbols,* the prevalent rationalism and inability to deal with popular religious expressions on the part of many Western religious leaders. Some Hispanic candidates may still have a deep piety, perhaps a strong devotion to Mary under the title of Guadalupe or de la Caridad del Cobre. They may also still personally benefit from religious exercises such as the rosary, the way of the cross, and processions. On the other hand, they may not have a deep appreciation of the central role of the eucharist in Catholic life, since sometimes the eucharistic lit-

The church now struggles with the new challenge of enculturation, perceiving the profound implications of its universalism

urgy in popular Hispanic Catholicism is merely another devotion.

Given these observations, I would not want anyone to think that the presence of Hispanic candidates in seminaries and houses of formation merely implies a movement backwards toward more traditional approaches. Only in some respects is this true; in others it is not. The Hispanic presence brings profound questions to the surface that imply ongoing change and adaptation. For instance, the seminary or religious house milieu needs to take into account the socioeconomic life-style of Hispanic candidates. There has been a tendency for the American clergy and men and women religious to assume the middle-class and even sometimes the "yuppie" life-style as an unspoken norm. Administrators of seminaries and religious houses must ask themselves to what extent this is appropriate for Hispanics, who frequently come from more modest backgrounds and who, it is hoped, will be returning to serve their people. This is a complicated matter that cannot be solved by imposed austerity. Nevertheless, the issue needs to be tackled. Already there are reports of a few Hispanics who have come out of seminaries and religious formation programs unable to go back to their people

because they have developed tastes, expectations, and career orientations that have little or nothing to do with the poor. If that is so, something is wrong.

APOSTOLIC LOSS POSSIBLE

Seminary curricula predominantly reflect the interests and realities of middle-class European and American intellectual culture. Perspectives informed by Third-World social, political, and economic realities are still exotic in many seminaries and houses of formation. In my opinion, an unspoken focus on personal development as this is understood in middle-class circles without a corresponding social commitment to the poor is deadly, especially so in the case of Hispanics. In seminaries, moreover, there is sometimes a prejudice against field experiences. They are still considered "fillers," or as being peripheral. Theology as a content is given emphasis over theology as reflection on praxis and as method. Although important changes have taken place in this regard, some seminaries and religious houses have not found ways of establishing viable contacts with the poor and powerless. This kind of experience is valuable for all, but especially for Hispanics, who otherwise run the risk of losing a real apostolic thirst for serving those most in need.

Finally, the multicultural seminary or religious house needs to develop sensitivity to things as basic as food, music, recreation patterns, and use of leisure time. Thought has to be given to more elusive attitudes such as those toward authority, the use of money, and leadership styles.

These are only a few of the issues that affect formation programs as they enter a new phase of enculturation. The North American church, of which the seminary is a microcosm, is becoming more multicultural than ever before. Unlike other times when the various ethnic groups were forced to conform to the "American" ideal, to assimilate into the "melting pot," today's ethnic groups are entering seminaries and formation programs at a time of cultural awareness and sensitivity. This is an exciting and challenging new age for all those involved in the training of tomorrow's priests, men and women religious, and laity. It is one more expression of the U.S. church's bold commitment to announce the gospel in ways that respect the humanity of all of God's children.

RELATIONSHIPS MAKING MINISTRY EFFECTIVE

WILLIAM A. BARRY, S.J., Ph.D.

In counseling and psychotherapeutic circles it is taken for granted that those who take on these helping roles have themselves been clients in psychotherapy or else are in therapy now. Moreover, they are advised, if not commanded, to engage in individual or group supervision of their work as counselors or therapists. Gradually, these ideas from the fields of psychology, psychiatry, and social work have infiltrated the field of ministry. Counseling or psychotherapy for a prospective minister is often encouraged as part of the training process. Either of these can serve as a means of rendering oneself a more apt instrument or sacrament of God, since unconscious psychological dynamics can interfere in a number of ways with effective pastoral work. For the same reason those who engage in intensive and intimate pastoral care are encouraged to seek supervision of their work. I applaud this development in the education and training of professional ministers even though in this article I want to argue for a further step.

Recently, in HUMAN DEVELOPMENT (Summer 1986), I invited our readers' attention to the danger of overlooking the religious dimension of experience in our ministry because of the triumph of psychological explanation. In this present article I want to develop the argument further, while at the same time underscoring the real contributions the social sciences and the art of psychotherapy have made to the field of ministry. I want to use what we know about maturing relationships to stress the need for conscious attention to the relationship with God in all ministerial relationships.

RELATIONSHIPS BIND EVERYONE

The central concept of all theology, it seems to me, is that of relationship. The three Persons of God are only distinguished by their mutual relations. Jesus is the beloved Son of God. God is in a covenantal relationship with his people as a whole and singly. God is our Father; Jesus is our Brother. We are God's people, the sheep of his flock. We are called to love one another, to love even our ene-

None of us escapes from childhood unscathed, and so we approach all present relationships with baggage from the past

mies. Even as sinners we are defined by our relationships to God and to others.

But all our relationships are problematic. All of us need and desire relationships of mutual love and caring, but all of us are bedeviled by fears that keep us from mutual trust, love, and care. Even in our closest, most intimate relationships there are unintegrated fears, fears that we will be found wanting, that the other will leave us in the lurch, that the other will die and leave us alone, etc. Moreover, none of us escapes from childhood unscathed, and so we approach all present relationships with baggage from the past that makes them problematic and distorts them to some extent. Psychoanalysis has taught us about the ways past relationships distort present ones, and I have explored some of these ways in two earlier articles in HUMAN DEVELOPMENT (Fall 1985, Fall 1986).

Psychoanalysis and its offshoots have also taught us that the route toward overcoming the more debilitating aspects of these distortions is through another relationship, often a counseling or psychotherapeutic relationship, but not exclusively so. If my unintegrated fears of women, for example, are leading me toward self-defeating and hurtful relationships with women, I may be enabled to grow out of the worst of the fears through a relationship with a female therapist, or I might be lucky enough to fall in love with a woman who will not feed my self-defeating behavior and yet will love me.

The therapeutic paradigm involves a strong working alliance with a therapist that is based on my recognition of the need for help, my desire to develop more mature ways of relating, and my trust in the therapist. Given these conditions I can allow my neurotic fears and behaviors to surface in the therapy (transference) so that they can be "analyzed" and at least partially left behind. In other words, the relationship with the therapist becomes the vehicle by which I learn new, more satisfying and mature self-other schemata and ways of relating.
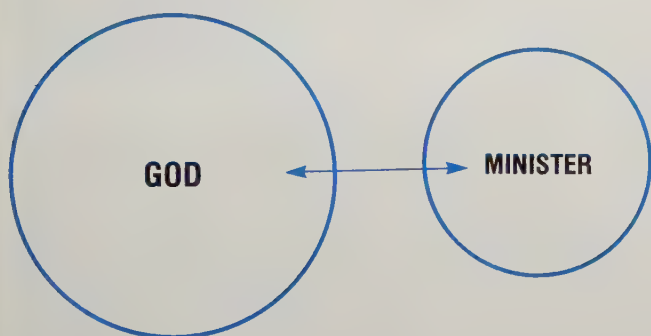
Something similar can happen if a strong bond of mutual love holds me in a relationship with a woman long enough for me to discover that many of my fears are groundless. Because this is not a therapeutic relationship as such, we may not analyze my earlier relationships to discover the origin of my fears as I might do with a therapist. But this relationship still may "cure" me of the worst aspects of my neurosis. The trouble is that we neurotics tend to fall for the kinds of people who will reinforce our fears and neuroses. So it is often dumb luck that finds us getting close to someone who will really be good for us—and we for them.

FOCUS ON RELATIONSHIP

Central to all ministry is the relationship with God; that is, whatever else ministry intends, it most centrally intends the facilitation of the relationship between God and his people both as a group and individually. But this relationship, too, is problematic, confused as it generally is by the distorting images and schemata we have of God from our childhood experiences of parents and other adults and from the ideas about God we absorbed as children. Nonetheless, all of ministry can be seen as attempts to help people to a more and more mature relationship with God.

Here we must recall the words of Jesus: "Can one blind man guide another? Surely both will fall into a pit? . . . Hypocrite! Take the plank out of your own eye first, and then you will see clearly enough to take out the splinter that is in your brother's eye" (Lk 6:39–42). Applied to the present topic, Jesus' words translate into a command to ministering people to work on their own relationship with God before they try to help others. The development of a relationship, however, does not come about in any way other than by engaging in it. For too long, divinity schools, seminaries, and formation programs seemed to operate on the assumption that sound theology was all that a minister needed. Again, just as I do not wish to disparage sound psychology, so too I do not disparage sound theology. Reading a good book about marriage may help a couple, but it does not spare them the pains and joys of actually relating. Likewise, a sound course on God may help a minister, but it cannot take the place of engaging God in relationship. Thus, if I am to help others with their relationship with God, I must have developed my own relationship. Else I will deserve the epithet "Hypocrite!"

Below is a simple diagram of that relationship. The arrow pointing both ways indicates that the relationship is mutual and dialogical. God communicates (reveals) himself, and the minister does the same. As we have already noted, on our side the relationship is problematic. Unintegrated fears hinder our openness to God, both our openness to his self-revelation and our own willingness and ability to reveal ourselves. We need something that will hold us in the relationship when the fears grow strong, and that "something" is a foundational experience of God's creative love. What experience will ground and forge such a strong enough bond with God? I believe that it is the experience of being created out of love. In his insightful and in places brilliant book, *Let This Mind Be in You*, Sebastian Moore leads one to the conclusion that if we could experience our creation we would experience in absolute fashion how desirable we are. God's desire for me makes me to be, indeed, to be desirable. With us, what is lovely arouses our desire; with God, his desire (love) creates what is lovely. So his desire creates me lovely, i.e., desirable. The question is, can we experience our creation? On the face of it the question seems absurd because almost automatically we think of creation as something over and done with. But God's creative act is never done; if it were, we would not be. With such an understanding of creation, the question takes on present meaning. If we could experience our creation, then indeed we would have the foundational experience we are seeking.

Moore points to experiences of a welling up of desire for "I know not what." The desire is not for this or that lovely being, although the occasion for the experience may be the presence of some lovely being. The desire is for the unnamable, the "All," the Mystery we call God. Such an experience establishes the "working alliance" with God that keeps us in the relationship even when we want to escape it.

SPIRITUAL DIRECTION ADVISED

But our resistance to God can be very strong and determined. The source can be our distorted images of God and of ourselves, our poor self-image, for example. But the source can also be whatever it is deep within us that cannot brook awareness of finitude, limitation, and death. Nor should we neglect the Evil One and his minions as a source of resistance. Thus, because of the strength and determination of the resistance, people throughout history who have sought to develop a more intimate relationship with God have been advised to seek help. Traditionally that help has been called spiritual direction. Another relationship enters the diagram (see bottom).

The central task of spiritual directors is to help people develop their relationship with God and live out the consequences of that relationship. As William Connolly and I have described in *The Practice of Spiritual Direction*, they enter into a deep relationship with their directees, whom they direct in
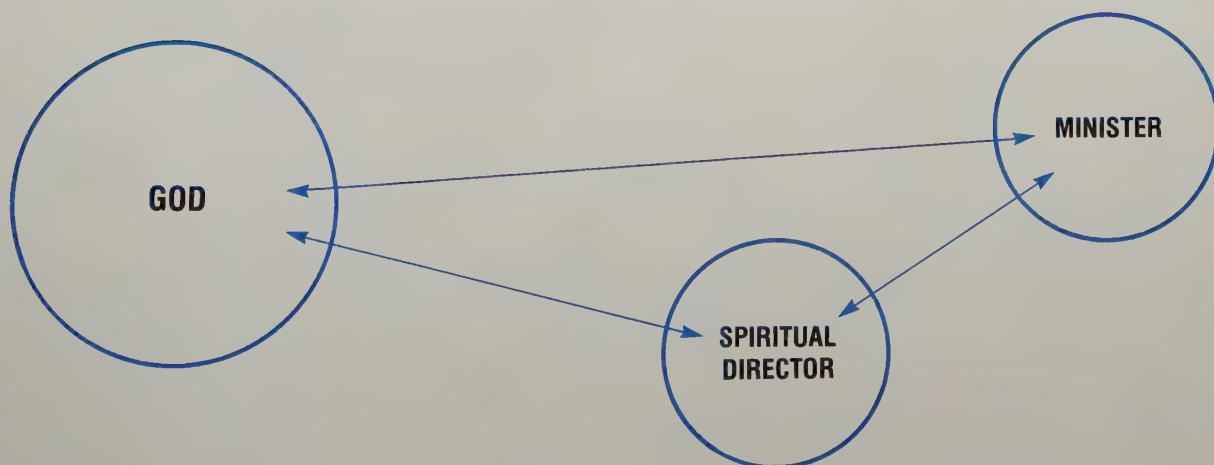
A sound course on God may help a minister, but it cannot take the place of engaging God in relationship

order to facilitate the latters' relationship with God. But the injunction of Jesus recurs here; spiritual directors will be blind guides unless they, too, engage the Lord directly. So I have added the arrow that indicates the mutual relationship of director and God. Since that relationship will also be problematic, the spiritual director needs a director of his or her own. Already we can see that the diagram can be extended indefinitely along that line. Obviously a community of relationships is already being established and all of them center on God.

I want to complicate the diagram in yet another direction (see below). Not only are the relation-ships between the minister and God and between the spiritual director and God problematic but the relationship between the minister and the spiritual director is problematic, and here from both sides. That is, both the minister and the director have unintegrated fears that can get in the way of the purpose of their relationship. The minister who is the directee can develop transference reactions to the director, and it is the work of the director not to let these get too much in the way of their working alliance (which is to help the directee's relationship with God). But the director is also a human being and can develop distortions (countertransference reactions) toward the directee. Moreover, the very act of listening to another's experiences of God may trigger in the director resistances to God and lead to harmful interactions with the directee. How can a director get help? First of all, through his or her own relationship with God and with a spiritual director; second, through individual or group supervision, which introduces another level of complexity to our diagram.

Supervision, as Connolly and I have written, focuses on the experience of the spiritual director in his or her work with directees. The supervisor helps the director to look at that experience and make sense of it in the light of the director's own psychological and spiritual dynamics. Once again we must note that supervisors can be the blind leading the blind unless they, too, are engaged in the multiple relationships already indicated for directors, most especially the relationship with God. The community threatens to become infinite. And why not? Is that not exactly what God wants, a universal community of brothers and sisters of the Lord Jesus all of whom love and care for one another because they are in communion with God?
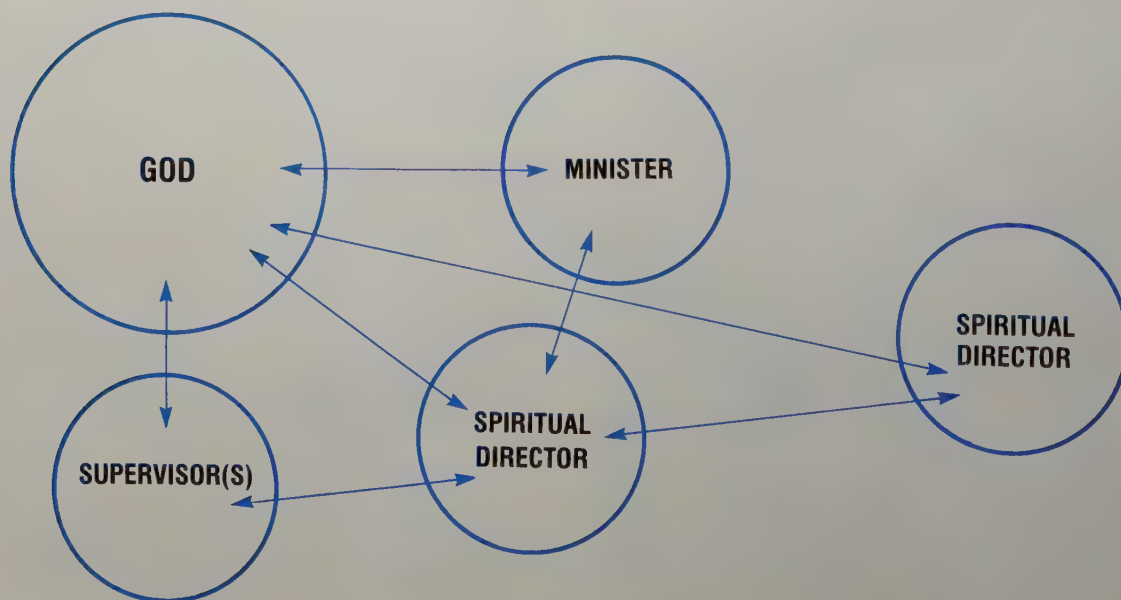
Finally, the minister in the diagram actually ministers; that is, he or she enters ministerial relationships with groups (a congregation, for example) or individuals with the purpose of helping them with their relationship with God. (It should be noted that ministers, spiritual directors, and supervisors do not create the relationship with God; they help people to develop a relationship that already exists because God intends it.) Here is how the diagram now looks (see below). In order to indicate that God is not one being among other beings, I am including all the relationships within the immensity of a single circle and making all the individual or group relations to God converge on the center of that circle. Note that I have added the possibility of a supervisor for the minister. If we recall that each of the individuals has multiple relationships that all lead back to or come from God, then we can see how complex a series of interrelationships any one minister touches. All of them are problematic because of unintegrated fear, yet all of them are embraced in the universal love of God whose Spirit is poured forth into our hearts. And perfect love can cast out fear, as the First Letter of John tells us.

I began this article by noting the pervasive filtration of the insights of psychiatry, psychology, and social work into the training of ministers, a circumstance I applaud. Ministry has been enhanced greatly by these insights and training procedures. If, however, we fail to move beyond psychology and into the heart of ministry itself in our ministerial training programs, we will, I believe, fail to help aspiring ministers to remove the plank from their own eyes, with the consequence of ministerial malpractice. All of these relationships may not be necessary throughout one's ministerial career, but all of them are needed in the early stages, and some of them may be dropped later only at one's peril and the peril of the people of God. The one relationship that cannot be allowed to stagnate in the minister whatever the

RELATIONSHIPS CENTERED ON GOD
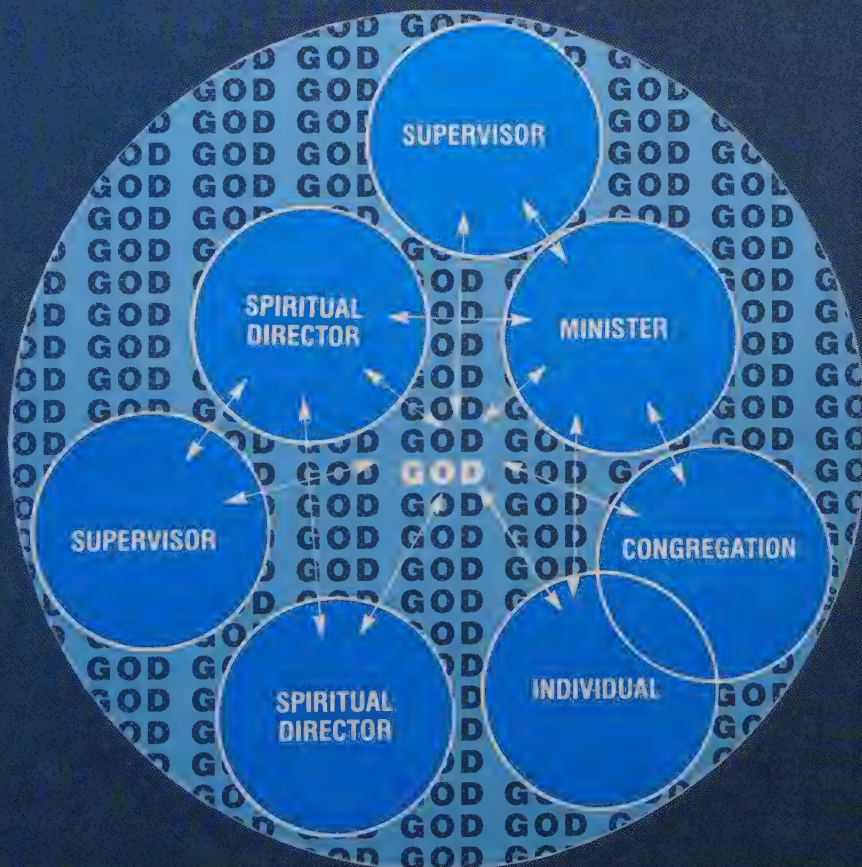
SUPERVISOR

SPIRITUAL DIRECTOR

MINISTER

SUPERVISOR

CONGREGATION

SPIRITUAL DIRECTOR

INDIVIDUAL

Even though you are asking the other for help, you have a right to know something about the prospective helper

length of service is the one with the Mystery we call God. Hence we had better start working on that one as early in the process as possible.

AUTHOR'S FINAL RECOMMENDATIONS

For those seeking spiritual direction. Although it is possible to use the search for the "perfect" director as a way of resisting getting any direction, still I would urge some practical cautions. In seeking a director do not be afraid to ask what kind of experience and training a director has had. If the director gets huffy and defensive, go somewhere else. If the director nondefensively tells you about the extent of his or her experience and admits limitations and hesitations, ask whether he or she sees a spiritual director currently. If the answer is neg-

ative, you might ask whether the director is willing to say why. It could be that he or she has had direction regularly and has decided with the director that it is not needed for now. You might also ask whether the director sees a supervisor or is involved in peer supervision or has done so in the past. Even though you are asking the other for help, you have a right to know something about the prospective helper. Spiritual directors who trust only themselves and their own relationship with God, who do not seek spiritual direction or supervision for themselves, can do a lot of harm. *Caveat emptor.* Let the buyer beware (even if there is no fee for direction).

For those who seek supervision. Supervision of spiritual direction is in its infancy. As a result, there are not many trained supervisors around. At present it is often a question of pulling ourselves up by our own bootstraps. In asking for individual or group supervision, try to keep the focus of the supervision on the experience of the one(s) present, not on directees. Supervision is different from consultation. In the latter the focus might be on the absent person; in supervision the focus is on the experience of the director who is present, on the director's experience of doing the ministry of direction. The purpose is to help the director to become a better director by looking at and trying to understand his or her reactions and behavior while engaging in the ministry of spiritual direction.

RECOMMENDED READING

Barry, W., and W. Connolly. *The Practice of Spiritual Direction.* San Francisco: Harper & Row (Seabury), 1982.

Moore, S. *Let This Mind Be in You: A Quest for Identity Through Oedipus to Christ.* San Francisco: Harper & Row (Winston-Seabury), 1985.

Mueller, W., and B. Kell. *Coping With Conflict: Supervising Counselors and Psychotherapists.* New York: Appleton-Century-Crofts, 1972.

MacMurray, J. *Persons in Relation.* Atlantic Highland, New Jersey: Humanities Press, 1979.

CORPORATE PLANNING IN RELIGIOUS ORDERS

DAVID COGHLAN, S.J.

There is in many religious orders at the present a focus on planning as a central thrust in the renewal process. Terms such as "long-range planning," "integrated planning," "corporate planning," and "strategic planning" typically describe a methodology that attempts to integrate the diverse renewal activites that have been a feature of religious life since Vatican II. In a changing world and with diminishing personnel within congregations, planning is perceived as a way of productively coping with these forces. Planning is seen as necessary, not only to deal with day-to-day business but as a way of plotting the long-range thrust of apostolic activites of a congregation. There are diverse approaches to the planning process and numerous supports to these approaches.

I undertook a research project to formulate a model that typified the planning that religious orders in fact do. The concept of corporate strategy provides a significant means by which the heads of religious orders can proactively lead their communities into the future. The principle is that the elements that constitute the strategic management and strategic-planning processes in commercial enterprises have some relevance to planning in religious orders. The ingredients that make up the corporate strategy process—strategic thinking, strategic management, strategic planning, integrated planning-implementation-control, suitability of process, role of the head of the organization— are directly relevant to the organizational dynamics of religious life. The processes of strategic planning (definition of core mission, environmental scan, internal review, development of strategic posture, appropriate blend of adaptation and integration) are in essence what religious orders do, whether conscious of such a conceptual structure or not. The purpose of this article is to present a model of

Adaptation tells the organization where it is to go, integration how to get there

corporate strategy for religious orders using material from the literature and the experience of the religious congregations surveyed.

TYPES OF MODELS

The most common model used by religious congregations and communities has been a past-present-future approach. This model has many different variations and is widely used by consultants that religious orders employ. Examples of the variations include a process by which a community would ask itself three questions: "Where have we come from? Who are we now? Where are we going?" Through the collective answering of these questions a community can typically generate a sense of its communal history and tradition, assess the present situation, and paint a portrait of a desired future. It would then set objectives as to how to get to that future. Another common model involves contrasting the present with a desired future and then collectively working on filling the gap between the actual and the ideal. Such models are fundamentally integrative in nature; that is, they focus on the internal dynamics of the group. The past-present-future model provides an effective way for a community to get in touch with its tradition, its strengths, and its vision of the future. Yet when all that is done, the task of assessing environmental forces remains. These models of themselves do not consider what is actually happening in the external environment, although they are effective tools for evaluating what is happening inside the community.

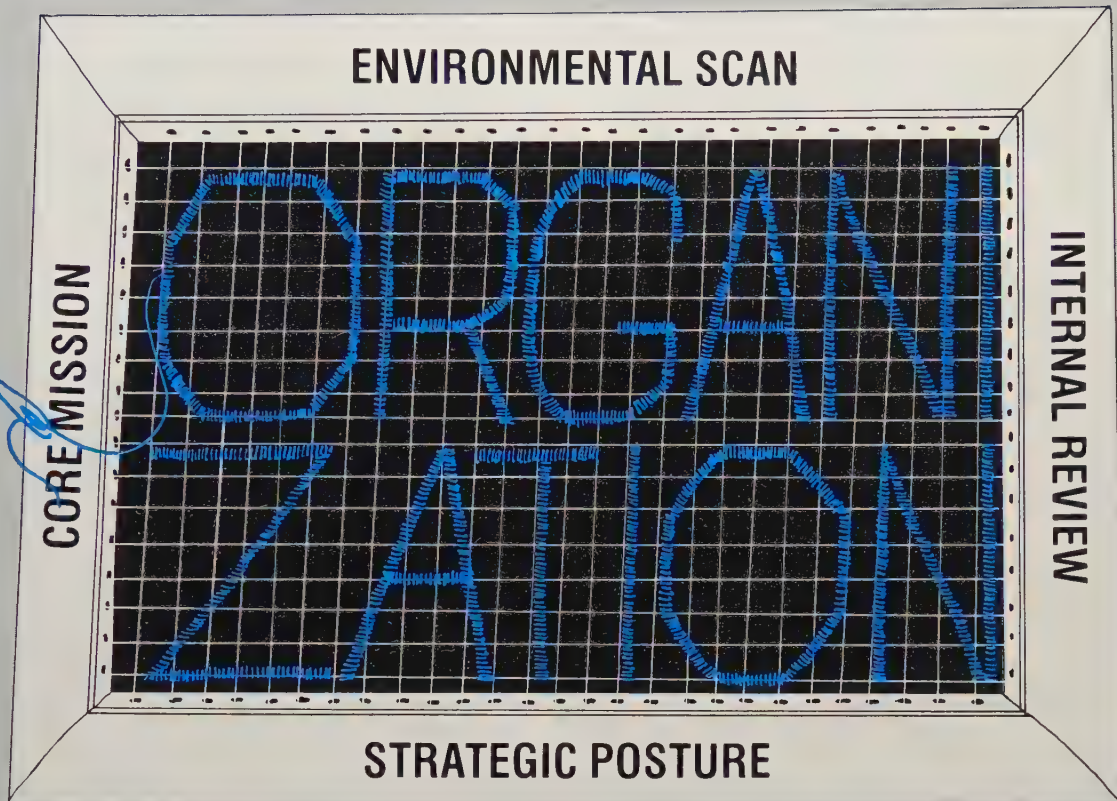A more proactive model is one that has an inbuilt examination of the external environment that is combined with the results of the internal review in the context of the charism of the particular religious congregation. From the integrated view of these three elements a strategic posture is developed from which objectives are set. An integrative model alone, however, does not give the thrust that an apostolic congregation requires. It is the strategic-planning model that produces the appropriate combination of integration and adaptation.

Kenneth R. Andrews, in *The Concept of Corporate Strategy*, defines strategy as the "pattern of decisions in a company that determines and reveals its objectives, purposes, or goals, produces the principal policies and plans for achieving those goals, and defines the range of business the company is to pursue, the kind of economic and human organization it is or intends to be, and the nature of the economic and noneconomic contribution it intends to make to its shareholders, employees, customers, and communities." We can easily apply this definition to religious apostolic activity. Strategy for the religious order is the pattern of decisions in the order that determines and reveals its charism, purposes, or goals; produces the principal policies and plans for achieving those goals; and defines the range of apostolate the order is to pursue, the kind of community it is or intends to be, and the nature of its apostolic activities in relation to different constituencies. Strategic planning is a major process in the activity of strategic management. The distinction between these two will be clarified.

Strategic planning has two principal purposes. First, it links the organization with its environment, ensuring that output and activity are consistent with the external milieu in which the organization operates. Second, it integrates planning with the organizational coordination necessary to establish and achieve objectives. These two purposes define the distinction between "integretion" and "adaptation." Adaptation covers the organization's relationship with the environment. It is the strategic activity that seeks to improve that relationship—seeking and assessing opportunities. Its antithesis is extrapolation, or comfort with the past. Adaptation may not be equally important for all organizations and it may change over time. Integration is concerned with developing ways of strategic direction. It is about building up the strengths of the organization, reducing its weaknesses. Integration and adaptation are complementary and critical aspects of planning. Adaptation tells the organization where it is to go, integration how to get there. A planning system needs to have an appropriate balance between them. At different times that balance will have different emphasis on either mode.

There are many models of strategic planning, many of which cover the same ground in slightly different ways, with different emphases. In *Stra-*

The diagram shows a framework with labels:
ENVIRONMENTAL SCAN (top)
CORE MISSION (left)
INTERNAL REVIEW (right)
STRATEGIC POSTURE (bottom)
ORGANIZATION (center)

tegic Management: An Integrative Perspective, Orlando C. Hax and Nicolas S. Majluf provide a typical model. The main features of this strategic-planning framework consist of four elements: core mission, environmental scan, internal review, and strategic posture.

ORGANIZATION'S CORE MISSION

In the strategic-planning literature the basic step is considered to be definition of the "core mission" of the organization, also described as the "vision of the firm," focusing on the answers to the basic question "What business are we in?" This is the organization defining its corporate purposes and philosophy. The statement of vision aims to provide the unifying theme for the organization, to put forward a challenge that communicates a sense of achievable objectives, and to be a source of inspi-

ration, motivation, and the guiding force congruent with corporate values and ethics. In brief, in this statement is found the identity of the firm. It is a statement that is not easily changed, nor does it exist merely as an abstract document. A significant factor in how that core mission is articulated is the firm's early history. The role of the founder and the first generation's activities in dealing with problems of external adaptation and internal integration form the basis of the firm's contemporary culture.

The religious order's equivalent is clearly its constitutions and its early history. The work of understanding the ideals and intentions of the founder in their historical context and viewing them in the light of the contemporary world has flowed directly from the Vatican II *Decree on Religious Life.* Each religious order has embarked on achieving an understanding of its own mission in light of a reinterpretation of the founder's inspiration. The pur-

pose of studying the life, words, and works of the founder is to articulate in the contemporary world the founder's authentic vision so that it can become an ideal and norm for contemporary renewal and adaptation. Similarly, the early history of the congregation provides a model of how the founder's vision was put into practice and gives life and meaning to the written abstraction that is the constitutions, which typically were written down after a period of apostolic experience. The cultural assumptions beneath the stated and actual behavior are uncovered in the history of the congregation. This process provides a framework for understanding the founder's vision as it was lived and so provides a model for the contemporary formulation of the congregation's core mission. The time and energy that most congregations have spent in recent years reformulating constitutions to submit to Rome further indicates the depth of awareness that must currently prevail with respect to core mission. Knowing the core mission, or having a sense of identity, is but one element in the picture. Of itself it does not lead to clarity of action.

ENVIRONMENTAL DIAGNOSTIC SCAN

Environmental scanning in corporate strategic planning is the process whereby the firm diagnoses the outside environment and in particular the relevant areas that impinge on it. It is its adaptive stance in the world in which it is situated. Activities such as market research, forecasting, and competitive analysis would be typical. For the religious congregation, the equivalent process is grounded in Vatican II's call to study "the signs of the times" and "interpret them in the light of the gospel."

"Social analysis," a methodology for looking at the world in the light of the gospel, is becoming increasingly more prevalent. Joe Holland and Peter Henriot, in *Social Analysis: Linking Faith and Justice*, provide a structure for understanding and applying the methodology. The process has several ingredients—insertion, social analysis, theological reflection, and pastoral planning. It is a process that goes beyond the descriptive to examine causal factors in social situations and thereby provides the basis for diagnosis on which apostolic choices can be made. Clearly, it is not an appropriate tool for all situations. Other forms of analysis, ranging from simple observation to more complex causal analysis, may be used. What is at issue is that religious, when they look on the world to which they are sent, must view a reality that is grounded in direct personal experience. Insertion into the life of the poor, for instance, when reflected on in the light of the gospel, facilitates a frame of mind that gives focus and direction to the development of strategic planning.

Developing the culture whereby religious continually engage in environmental scanning is a grad-

ual process. Formation typically aims at socializing novices and junior members to have personal experiences of the environment. There is a constant challenge to the life-style of religious, to the forms of ministry in which they are engaged, and to their exposure at first hand to the life of the poor and deprived. In this way it can be seen how core mission and environmental scanning have a close relationship.

The results of social analysis are then examined in the context of all the forces that make demands on the congregation. Mapping the environment involves listing the groups that currently make demands on the apostolic energy of the congregation, mapping current responses to those demands, and then projecting future demands and future responses. In this way the results of the social analysis are integrated into the arena in which the congregation ministers and wishes to minister. Typical demand groups that would be mapped would include lay colleagues in apostolic institutions; pupils in schools, their parents, and alumni; the government; and the local bishop. The poor may be perceived to be making demands because of possible exclusion. Environmental mapping provides the framework for clarifying the complexity of the outside world with which the religious apostolate is confronted and provides the unifying framework for the planning process. Core mission and environmental scanning are insufficient for planning. Unless the planning process is grounded in the reality of the actual resources of the congregation, it is unreal.

AN INTERNAL AUDIT

The internal review consists in assessing past performances, distinct competencies, future projections, and appraisal of potential. It has quantitative and qualitative dimensions. In the quantitative dimension, religious congregations have evaluated their personnel resources—numbers, ages, and skills. It is comparatively easy to assess present and future resources. Logistically, most religious orders will be unable to maintain their past and present level of presence in their apostolates in future years. As we have seen from the environmental scanning process, the issue is more than a logistical one. The internal audit of personnel resources is but one factor in the context of changing environmental demands and the strategic choices posed by those changes in the light of a renewed understanding of charism and mission.

In the qualitative dimension, reviewing the quality of apostolic activities, assessing strengths and weaknesses, and reflecting prayerfully on the faith history of apostolates is an approach that evokes a deepening commitment to renewal through a communal experience of call and a sense of communal sinfulness and healing. It can be seen that internal

Unless the planning process is grounded in the reality of the actual resources of the congregation, it is unreal

review then becomes an integral complement to a sense of core mission and to the results of environmental scanning.

POSTURE GENERATES PROPOSALS

Strategic posture is that of having a pragmatic and concrete set of criteria, guidelines, and norms giving direction to the development of strategic proposals. It comprises the primary issues to be addressed in the next three to five years as derived from the integrated picture of the core mission, environmental scan, and internal review. Strategic thrusts should contain specific and meaningful planning challenges addressed to all levels within the organization. These thrusts are the results of all the preceding analyses and should be articulated in such a way as to convey a sense of the critical tasks that every organizational unit has to deal with in order to develop an effective strategic position.

The process of putting together the charism of the congregation, the demands of the external environment, and the results of the internal review is rather unique for the religious congregation. The rational, political, contingency-adapted approaches to decision making of the secular organization are insufficient for the faith perspective that religious bring to decision making. Religious decision making must be grounded in the faith on which mission and vocation are based. Discernment is the process that integrates decision making and prayer, taking the process of decision making beyond what is rational or political to the level of

the promptings of the Holy Spirit. I do not intend discussing the wide literature on discernment. Discernment, as a decision-making process unique to people of religious faith, is a core dynamic, in the strategic-posture step.

Strategic posture, in the context of a religious congregation, can be seen then as the prayerful integration of the demands of the external world with the limited resources available within the congregation, grounded in the identity of the special charism of the particular congregation. A provincial, reporting on a decision not to accept a request to undertake a new apostolic venture, told me, "It was a really good work to be involved in and had very pressing needs, but it simply wasn't us."

Typically, strategic posture is expressed in terms of criteria. These general criteria are applied to concrete ministries. For instance, there may be general criteria at the provincial level that the congregation's apostolates demonstrate a direct involvement with the poor. So, the particular apostolate, for instance, a school, in the light of its own core mission, environmental scanning, etc., will set up opportunities for its teachers and pupils to work with the poor.

STEPS IN THE PROCESS

Definition of core mission, environmental scanning, internal review, and development of strategic posture are the steps of a standard strategic-planning process. In the congregations I have studied, there was at the provincial level a simultaneous awareness of the four steps. Without specifically articulating a model, each congregation had explicitly formulated a planning process that implicitly reproduced the strategic-planning framework. The notions of integration and adaptation were implicitly contained in the approaches to planning. Several congregations began their planning endeavors by focusing specifically on integration to build support for renewal.

At the level of core mission, much of the work has been done in religious congregations over the past twenty years since Vatican II and more recently in the revision of constitutions. What remains as a perpetual challenge is how identity, or charism, pervades actual ministry, life-style, decision making, and all the other dimensions of religious life. "Charism-in-use" rather than "espoused charism" is the issue. In the planning context, the charism finds expression in terms of criteria.

Environmental scanning is a complex process. It can be done simply through observation of needs or through indepth social analysis. At the provincial level, social analysis must be a regular corporate activity. Some provincial teams take time each year to reflect on the external world and seek out issues that they otherwise would not have the time to sense. A corollary to the process of environmen-

Religious decision making must be grounded in the faith on which mission and vocation are based

Finally, the strategic posture is then formed by integrating the three steps into statements of concrete intent and decision, typically giving focus to what the congregation's goals are in a three-to-five-year period in terms of criteria congruent with the congregation's charism. The task of articulating the strategic process must ultimately be a prayerful, discerning one. The strategic-posture document, frequently called a "mission statement," is not an end in itself. The process of producing such a document is what generates energy, motivation, focus, and in essence, apostolic zeal.

The four steps are integrally linked. A sense of charism is needed to ground any planning. A sense of charism needs the outward-looking thrust based on experience of the contemporary world. Planning needs to be realistic in terms of the actual resources of the congregation.

In a forthcoming issue of HUMAN DEVELOPMENT I will discuss how the strategic plan can be implemented. That article will look at the management of strategy as the subsequent step to the planning of strategy.

RECOMMENDED READING

Andrews, K. *The Concept of Corporate Strategy.* Homewood, Illinois: Irwin, 1980.

Beckhard, R., and R. Harris. *Organizational Transitions: Managing Complex Change.* Reading, Massachusetts: Addison-Wesley, 1977.

Hax, A., and N. Majluf. *Strategic Management: An Integrative Perspective.* Englewood Cliffs, New Jersey: Prentice-Hall, 1984.

Holland, J., and P. Henriot. *Social Analysis: Linking Faith and Justice.* New York: Orbis Books, 1983.

Lorange, P. *Corporate Planning: An Executive Viewpoint.* Englewood Cliffs, New Jersey: Prentice-Hall, 1980.

Schein, E. *Organizational Culture and Leadership.* San Francisco: Jossey-Bass, 1985.

tal scanning is the quality of perception that comes from direct experience, particularly from insertion into the life of the poor. The results of the social analysis are integrated into an overall environmental map that describes the nature of present and future demands, along with current and future responses.

The internal review has both a qualitative and quantitative dimension. The quantitative review is probably the simplest. The qualitative review of strengths and weaknesses of apostolic endeavors is much more difficult and requires gentle handling.

BOOK REVIEWS

Growing Strong at Broken Places, by Paula Ripple. Notre Dame, Indiana: Ave Maria Press, 1986. 181 pp. $9.95.

Paula Ripple, a member of Notre Dame's Center for Continuing Formation in Ministry, was earlier in her career a college dean and officer of the North American Conference of Separated and Divorced Catholics. She gives us a new book that is both reflective and challenging.

The author's goal is to share "some of the insights . . . discovered in the process of seeking meaning in the pain-filled moments of life." She defines "pain" broadly to include not only physical pain but also "the suffering of the human spirit, the hurts of the heart, the afflictions of the human psyche in its quest for a deeper life."

The book is a series of reflections on the sources of pain in our lives. Whether we will it or not, pain *will* be a part of our lives, and one of our major tasks as human beings is not only to bear it but to work through it, to ponder its mystery, to let it break some of our shells of artificiality and isolation, to let it break in to the very core of ourselves, to grow through it, to be transformed by it.

An ambitious process, and one not without pain and effort of its own. In its pursuit, Ripple urges the importance of asking and investigating "life-giving" questions rather than focusing on quick-fix or no-fix anodynes. The commonplace "no-pain, no gain" receives a new and thoughtful meaning here.

Central to the book is the author's urging us to beware of living "folded-up lives." Unhappily, the chapter is framed by the questionable interpreta-

tion of the Mozart-Salieri relationship that forms the basis of the Peter Schaffer play/movie *Amadeus*. Even were the Shaffer version factual rather than fictionalized, it is not at all self-evident that Salieri's music would have been of higher quality had his relationship with Mozart been less stormy. But the chapter's framework should not impede our reaping the benefit of the central message of the chapter: a call to reexamine our illusions of self-sufficiency as either a Christian or humanistic ideal of life.

"Forgiveness"—of one's self as well as others—is "the virtue of the brave," according to a quotation from Ghandi that heads another chapter. That chapter and several following give some practical directions for dealing with pain and for being able to reach forgiveness. "If we are preoccupied with running from pain, we are not likely to discover the meaning that might be found in running with our pain, in staying with it and entering into it. Let me be clear about the fact that we are called neither to seek it out nor to revel in it. But, when pain is present there is also some call to discover some new facet of life."

Since much of the author's counseling experience has been with people whose marriages have broken up, many of her examples are taken from that area. They have broader applications, however, for all of us, in the task of working through situations and relationships that did not turn out as we had hoped and of taking the real but prudent risks that are necessary for further growth toward "heartsight." This is the author's term for "a vision of life born of pain, tension, seeking, and risking . . . that enables us to be present to ourselves now . . . [and] accepts God as revealed in the lives of others."

Her final chapter, "Remembering to Give Back," contains some splendid reflections on the Eucharist.

I had the opportunity recently to see the new

American production of *Les Miserables* at the Kennedy Center Opera House. The quotation from Victor Hugo that plays such a prominent part in the powerful ending has been rolling around in my head: "To love another human being is to see the face of God." This book can help us in this, our fundamental Christian task: "Little children, love one another."

—Jon J. O'Brien, S.J., D.O.

Strategic Management of Not-for-Profit Organizations: From Survival to Success, by Israel Unterman and Richard Davis. New York: Praeger, 1984. 320 pp. $23.95.

Unterman and Davis have given us a book long overdue. Research on strategic planning and management in organizations that are not aimed at profit and that use volunteer participation is an area largely neglected. This book should be welcomed by those concerned with public agencies, healthcare organizations, educational institutions, the arts, churches, and youth organizations. My question in taking it up was whether it would provide useful constructs for reflecting on the strategy and management processes in religious orders. Basically, it does not. But what it does provide, making it worthwhile to pursue this review, is insight into the kinds of organizations in which many religious are involved.

This is a book that anyone in an executive or professional staff role, or a board member or trustee, of a not-for-profit (NFP) organization would find most useful. The authors deal with the issues of the board of trustees—who should be a member, what their involvement would be (especially regarding fundraising), and what a board's function is in relation to mission and strategy. Relationships between a board of trustees and executive director, professional staff, and volunteer staff are explored. There are chapters on fundraising, marketing, fund accounting, the relationship to corporate business, rewarding and punishing staff, the role of the board of trustees, the role of the executive director, organizational structure and communication, the needs of volunteers, and strategic planning and management.

It is easy reading, with consistent practical counsel and a minimum of technical jargon. There are five case studies in the appendices. This is a good, practical book. Its place in the library of anyone involved in the management of service and voluntary organizations is indeed deserved.

—David Coghlan, S.J.

Human Development: A Worldwide Effort

During the past several years, staff members of the Jesuit Educational Center for Human Development have provided workshops, courses, and programs, along with professional consultations, throughout the world. These presentations have been offered for religious leaders, spiritual directors, formation personnel, pastoral counselors, clergy, religious, and laity. Our staff welcomes invitations to travel, especially to Third World areas, as well as to other regions where topics and issues of the type featured in HUMAN DEVELOPMENT can be profitably discussed. Some of the locations where we have already conducted programs are indicated on this map of the world.

ALABAMA
1 Montgomery

ALASKA
2 Anchorage

CALIFORNIA
3 Los Angeles
4 Oakland
5 San Diego
6 San Francisco

COLORADO
7 Denver

DELAWARE
8 Wilmington

FLORIDA
9 West Palm Beach

GEORGIA
10 Atlanta

HAWAII
11 Honolulu

ILLINOIS
12 Chicago
13 Moline

IOWA
14 Sioux City

LOUISIANA
15 New Orleans

MASSACHUSETTS
16 Boston
17 Worcester

MICHIGAN
18 East Lansing

MISSOURI
19 St. Louis

MONTANA
20 Billings

NEW MEXICO
21 Santa Fe

NEW YORK
22 New York

OHIO
23 Cincinnati

OREGON
24 Portland

PENNSYLVANIA
25 Carlisle
26 Wernersville

TEXAS
27 Dallas
28 Houston

VERMONT
29 Manchester

30 **DISTRICT OF COLUMBIA**
WASHINGTON
31 Spokane

WISCONSIN
32 Milwaukee

BAHAMAS
33 Nassau

CANADA
34 Halifax
35 Montreal
36 Winnipeg

AUSTRALIA
37 Melbourne
38 Perth
39 Sidney

CHINA
40 Macao

ENGLAND
41 London

FRANCE
42 Grande Chartreuse

GERMANY
43 Ramstein
44 Wiesbaden

GUYANA
45 Georgetown

HONG KONG
46 Hong Kong

INDIA
47 Bombay
48 New Delhi
49 Ranchi

IRELAND
50 Dublin

ITALY
51 Rome

JAMAICA
52 Kingston

JAPAN
53 Tokyo
54 Okinawa

KENYA
55 Mombasa
56 Nairobi

KOREA
57 Kunsan
58 Seoul

MEXICO
59 Acapulco

PERU
60 Lima

PHILIPPINES
61 Manila
62 Clark Field

TAIWAN
63 Taipei
64 Taichung

THAILAND
65 Bangkok

ZIMBABWE
66 Harare

Repeating an Annual Request

Once each year the Jesuit Educational Center for Human Development attempts to update the list we maintain that includes the names of professional therapists and clinical facilities found helpful by sisters, brothers, and priests who have received their care. We use the list to respond to phone calls we frequently receive from clergy and religious seeking help for persons experiencing problems related to mental health, chemical dependency, sexuality, and the like.

We welcome the opportunity to make the names of these professional resources available, either by phone or mail, to anyone desiring a local name, or several, from our list. We do not, of course, disclose the name of the individual whose personal benefit from the counseling, therapy, hospitalization, or program has served as the basis for the recommendation.

If you would be so good as to help us expand our already lengthy but never complete list, especially in relation to Third World locations, please take a few moments to write to us and say

1. I (or someone in my community) was a patient/counselee of _____(name of therapist/hospital/clinic, etc.).
2. The general nature of the condition for which treatment was sought was _____ (depression, alcoholism, obesity, sexual problem, etc.).

3. The provider of helpful treatment was _____(a clinical psychologist, nurse clinical specialist, psychiatrist, drug rehabilitation center, etc.).
4. The name of the staff member who helped me (him/her) most is _____(if care was obtained at a clinic or hospital, etc.).
5. My comments on the quality of care received are as follows: _____.
6. The address and phone number of the person/center I am recommending are ____ and _____.

We would be very grateful to you if you would complete these six short statements and send them to us. The chance for others to regain their mental or emotional health and their ability to function with renewed effectiveness and happiness may depend on what you decide to do right now about this request we are making.

Gratefully yours,
The Staff of
The Jesuit Educational Center
for Human Development
42 Kirkland Street
Cambridge, Massachusetts 02138